



T. F. Torrance

—

Watkins

London

England

Box # 119

TOPICA SACRA

Spiritual Logick

SOME BRIEF

HINTS & HELPS.

TO

*Faith, Meditation, Prayer,
Comfort and Holiness.*

Communicated at *Christ-Church, DUBLIN,*

By **THOMAS HARRISON**, Minister of the
Gospel.

Enlarged with **SPIRITUAL PLEADINGS**
in above XXX Cases, By Mr. *John Hunter*,
Minister of the Gospel at *Ayre*.

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TO HIS

EXCELLENCY;

The Lord *Henry Crom-*
wel, Lord Deputy of
Ireland.

May it please Your Excellency,

THE reason why I suffer this Dis-
course to go abroad, and not
some others, (though urged by
Friends, yea commanded there-
unto by Your Excellency and the Coun-
cil,) is partly to beg Pardon for that Dis-
obedience, partly to evidence, that it was
no defect in my Will, but in my Notes and
manner of writing, that hindred me from
paying that Observance, which now I
yield; But especially, because the Spirit
of God, (for mine own, or a worse, nei-
ther could, or would ever have done any
such good office for me; I say therefore
undoubtedly the Spirit of God) by these
and

The Epistle Dedicatory.

and the like Injections and Intimations, helping me to plead and press them, and to hold them up before the Lord, and to spread them before Him, as Hezekiah did the Letter, both many a time, sustained and cheered mine own heart, and so renewed the face of that earth after much Winter weather, after many Trials, Troubles and Tremblings: for when God speaks, where are the Lips that will not quiver at His voice? Into whose bowels will not rottenness enter? and happy they, and they only, who now tremble in themselves, that they may rest in the day of trouble.

Hab. 3.
16.

This, (not to mention any other ground) gives me some small glimmering of hope, that the same Powerful Spirit, may be pleased also, further to manage and improve the same Medium, to the relief and advantage of others: and (I can say it) it is usefullness and service that I have aimed at in this enterprize.

Amongst all the Helps to Devotion that I have seen, (I mean Books so intitled, commonly containing some Forms of Prayers) I remember not any thing, at all of kin to this Undertaking, which tends to help the Gift; not to stint the Spirit of Prayer, and only layes a few sticks together, (pointing to the Wood where

The Epistle Dedicatory.

more may be had.) which by His own breath, He may be pleased to kindle.

Whatever strangers, either in place or affection may imagine, I know Your Excellency to be a Pleader, and (I hope) a Prevailer with God daily.

I therefore offer this poor Essay unto You, not so much by way of Assistance, as of Acknowledgment that under God You have been, and are the Instrumental cause of my enjoying a fullness of Opportunities, of doing some service in my Generation; the value whereof I desire daily to renew upon my Heart, above all the things that this World can afford, or brittle Mortality enjoy.

As it hath been Your Lordships mercy, that hitherto you have had help from on High, to know and Love the Lord, His Name and Image where ever you discern it, and to walk acceptably with Your God, and usefully to his People, for which you have your Record on High, your Witness amongst men, and in your own Bosom: so it is now become your Obligation, and only Interest, still to be found in the same wayes of Righteousness; wherein that you may persevere unto the End: and that your Path may be, as the shining Light, which shineth out more and more unto the perfect day! That You, your most
precious

The Epistle Dedicatory.

*precious Comfort and hopeful Children,
may prove an inestimable Blessing in this
World, and eternally Blessed in that to
come, is, and shall be the daily prayer of,*

(*My Lord*)

*Your Excellencies worabless
but most willing Servant.*

Tho. Harrison.

Lemmata



Lemniata Casuum.

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ERRATA

IN the former part of this Book, done by Mr. Harrison, there are a few literal Escapes, in some copies, which the Candid Reader may easily amend, as follows; Page 14: l. 6. read *thee*. and line 14. r. *pleading*. p. 15. l. 8. r. *thee*. p. 22. l. 29. r. *certainly*, and l. 30. r. *Arguments*. p. 55. l. 28. r. *extra*. p. 60. l. 15. for *to*, read *by*. p. 62. l. 1. r. *Good*. p. 66. l. 25. r. *this the*. p. 67. l. 10. r. *bitter*. p. 75. l. 12. f. *Christ*. p. 77. l. 23. r. *thou*. p. 93. l. 1. f. r. *neither trouble*. p. 102. l. 17. for *a*, read *the*. p. 116. l. 12. for *state or station*, read *state and station*. p. 172. l. 23. read *Paganish*. p. 148. line ult. r. *decimum*.



Topica Sacra ;

Spiritual Logick.

JOB 23. 3, 4.

O That I knew where I might find him,
that I might come even to his seat!
I would order my cause before him, and
fill my mouth with Arguments.

HOly Job, poor now, even to
a Proverb, and miserable to
a Prodigy, perceiving his
friends Discourses were fuller
of *Reproaches* than *Consolations*, ne-
glects to answer them, and resolves to
get him to God, the only Support and
Refuge of the miserable.

And thus he entertains himself in the
second verse, even to day, after all that
hath been said, *Exasperatio est querela* Drusus
mea the bitterness of my complaint is ra- *locum*

ther increased than allayed; wherefore
no wonder my mouth is alwise open to
breath out complaints; and the more I
complain, the more I suffer from you,
Quò magis (so some) or rather from God himself,
queror, et whose hand I acknowledge in all these
a Vobis strokes; and let me complain as long as
magis va- I will my tongue is not so *eloquent* in
pulo. complaining as his hand is heavy that
Grotius strikes me; my stroke is heavier than
in loc. my groaning.

And yet for all this, *verse* 3. he sighs
after a Treaty, after a nearer access and
approach unto him that smites him;
he quites his seeming *friends* to make
after his seeming *Enemy*, and is willing
to make this enemy his *Judge*, and to
refer all to him.

And then, *verse* 4. He thinks with
himself how he would manage his mat-
ters, how he would bestir himself, and
not lose his cause for want of pleading,
could he but get a day of hearing; I
would order my cause before him, and
fill my mouth with Arguments.

Some think he wishes for a Guide,
a Friend to help him to such an op-
portunity. *Quis det nossem* (saith *Dra-*
sius) *quis mihi tribuat ut cognoscam*
(saith *the Vulgar*) *quis dabit scirem*
(saith *Montanus*) *quis est qui possit fa-*
cere

cere ut valeam accedere (saith the Syriac) he would fain find an Angel to conduct him to the Throne of God (saith *Senault*) or rather the Angel of the Covenant to afford him that *προσάγωγὴν* In his Paraphrase upon the place. that *Manuduction* which the Apostle speaks of, as the known privilege of all Believers, who through him *have an access by one Spirit unto the Father, Eph. 2. 18.*

But not to darken the words in stead of explaining them, by giving the various readings and opinions of Interpreters, I will draw out some observations, and hasten to that I desire to insist on.

Observ. 1. The forest stroaks cannot drive away good souls from God, but rather draw them nearer to him. My stroak is heavier then my groaning; yet O that I knew where I might find him!

2. God himself, even for his own sake, is the great Object of a Saint's seekings. O that I knew where I might find him! not this or that to be gotten by him.

3. Precious souls that have a large Interest in God, are sometimes at a loss, as to his sweet and sensible Presence; The great God hath his unknown Retreats, whether his best friends cannot

follow him. So verse 8, 9. *Behold, I go forward, but he is not there; and backward but I cannot perceive him; on the left hand, where he doth work, but I cannot behold him; he hideth himself on the right hand that I cannot see him.* So holy David, Psal. 63. 1. *O God, thou art my God, early will I seek thee.* You see his Interest is clear; he can say thou art my God, and yet he had but little enjoyment of him: his soul thirsteth, longeth, followeth hard after him, ver. 8. Such another sigh ye have, Psal 101. 2. *O when wilt thou come unto me?* Do not conclude ye have no interest, because ye have little enjoyment; no Union, because ye want Vision.

4. A gracious heart seldom or never thinks it self near enough unto God, its Sun and Shield, and Center: *O that I knew where I might find him, that I might come even to his seat!*

5. Gods Judgement-seat where he sits to hear and determine causes, is not terrible or unapproachable to a Believer, who knows it to be a Throne of Mercy, as Job here did; for, says he, verse 6. how would he use me, if he had me there? would he overwhelm me with his greatness? will he plead against me with his absolute Power?

No;

No, but he would put strength in me: Happy are all that can say so, for we must all appear there, 2. Cor. 5. 10, 11. and it will be terrible to all those that do not often resort thither afore-hand.

6. A poor afflicted creature often thinks he hath a great deal to say unto God, if he could but get an hearing; he thinks how he would order and argue out the matter; what a story he would tell him, if he could but get his ear, gain access and audience from him.

7. It's good to have our hearts and mouths fill'd with Arguments when we come to plead and Expostulate, and reason out our great concerns with our God.

This is the point I pitch on, to expell that spirit of slumber, which hath so much weakned the spirit of Prayer in our days, that comparatively they are but little enriched by it; who trade to Heaven with it, where God hath all good things lying ready by him, and waiting only for Prayer to come and fetch them away.

When Christ himself would give us a perfect Pattern of Prayer, both for matter and manner, he winds and wraps up all with a conclusion, *Mat. 6. 13.* consisting of certain reasons to perswade

God to hear our prayers, or at least to persuade and assure our selves, that he doth and will hear them: the reasons have an influence into all and every one of the Petitions; *Thine is the Kingdom*; and therefore we expect that as a good King thou shouldst receive and answer our Petitions: it is thy concernment as a King to have thine honour advanced, therefore hallow thine own name, glorifie it in the Church, let thy Kingdom come to it, advance thy Will in it, sustain us thy Subjects, pardon our sins, keep and defend us from Evils.

Psal. 72.
12, 13, 14,
15.

So *Thine is the Power*, which Kings often times want; but thou art able to exalt thine own name, to extend thy Kingdom over all, to fit us to do thy will, to minister to our necessities, to pardon our sins, to preserve us from all Evils.

2. King.
6, 26, 27.

And thine is the Glory; The hallowing of thy Name is the chief part of thy glory; thy Kingdom the prime place of thy glory; herein art thou glorified, when we obey thy Will, when thou providest for thy people, forgiveest their sins, preserveest and deliverest them from their Enemies; therefore do thou all these things for us; therefore do we trust and hope that thou wilt do all these things for us.

Thus

Thus our blessed Saviour doth *direct* us, and thus the blessed Saints have *practised* in all Ages.

When the people of *Israel* had made the molten Calf, and committed Idolatry with it, and God was about to destroy them for it, see how *Moses* in his prayer for them lays hold on the avenging hand of God, and stays it by *reasoning* and *arguing*, from the dishonour that would redound unto God if he should destroy them; and from the *Covenant* that he had made with their fathers, *Exod.* 32. 11, 12, 13, &c. And *Moses* besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people which thou hast brought forth out of the Land of *Egypt* with great power and with a mighty hand? (thou art now greatly engaged in the business) the *Egyptians* will slander thy gracious *Intentions*, and say it was for mischief with a purpose to slay and consume them. Remember *Abraham*, *Isaac* and *Israel* thy servants, to whom thou swarest by thine own self that thou wouldst deal otherwise with their Posterity: and see how he prevails *verse* 14. The Lord repented of the evil which he thought to do unto his people. So when he would have destroyed

stroyed them for murmuring, *Moses* interposeth again for a pardon, and fills his mouth with *Arguments*, *Numb*, 14. 13, &c. The *Egyptians* will hear it, and they'l tell stories of thee to the Inhabitants of this Land, and they'l slander thy *Power*, and say, because thou wert not able to carry them any further, thou didst rid thy hands of them in the Wilderness; Now therefore I beseech thee, shew what thou canst do, put forth the greatness of thy power in pardoning, as thou hast spoken of thy self, and as thou hast practised hitherto in forgiving this people from *Egypt* even untill now. And see how he carries it at again, *verse 20*. *The Lord said I have pardoned according to thy word.*

So *Abraham*, before him, *Gen*. 18. 23, 24, 25. *Wilt thou also destroy the Righteous with the wicked? that be far from thee to do; after this manner to slay (pell mell) the righteous with the wicked, and that the righteous should be as the wicked; that be far from thee; shall not the Judge of all the earth do right? And you know how he shrunk up and narrowed the number, till he thought he had got within the verge of *Lor's* Family, and expected that should afford so many righteous persons*

as he named; but he was out in his charitable *conjecture*; otherwise he had not fail'd in what he pleaded for. He gained ground at every *advance*, and God yielded till *Abraham* thought he had *Enough*, and so pressed him no further.

Thus *Joshua* when the people were smitten at *Ai*, *Josh.* 7. 7, 8, 9. *Alas, O Lord God*, says he, *wherefore hast thou at all brought us over Jordan? or was it our Ambition and Covetousness that brought us over?* would to God we had been content and dwelt on the other side *Jordan*. O Lord God, what shall I say when *Israel* that (us'd to be victorious) turneth their backs before their enemies! and now they'll all hear of it and environ us round, and cut off *our* name from the earth; and if that were the worst, it were no great matter; but what wilt thou do unto *thy* great *Name*? that will hardly swim if ours sink, they are so twisted together, so imbarqued in the same bottom; and though *Ours* be Vile, That's Precious; though *ours* deserve to rot, what hath that deserved? and think what thou art about to do to *thy* great *Name*. Thus *Hezekiah* in his sickness, *Isa.* 38. 2, 3. *Remember now O Lord, I beseech thee*

how I have walked before thee in truth; I have had an Honest heart towards thee, thou knowest it; and must I now be cut off untimely? when all things are so unsettled now or never is the time for thee to give Testimony to my sincerity; and you know he had a Reprive presently brought him.

Thus he Argues in his distress because of Senacherib, 2. Kings 19. 15, &c. They have indeed made work with the gods of the Nations, and cast them into the fire, because they were no Gods; but now that they come to meddle with thee and thy people, let them find it too hot for them, and let all the Kingdoms of the earth know that thou art the Lord God, even thou only.

Thus Asa, 2. Chron. 14. 11. O Lord our God, we rest on thee, thou art our God, let not man prevail against thee.

Thus Jehosaphat, 2. Chr. 20. 6, &c.

Thus Daniel, Chap. 9. to the 20. ver. &c. Thus Amos Chap. 7. ver. 2, 3, 5, 6.

Thus the Apostles, Act. 4. ver. 24, to 31.

Not that God stands in need of our informing him concerning our necessities, which He knows better then we; but because hereby we give some proof that we are not altogether strangers at home (as many careless ones are) but know something

something of *our selves*, and our own *cases*, and of him *Him* and his *dealings* towards us: But I will give no other *grounds* for the point, then those of *Jobs* resolution for this practice; and they are these.

1. Upon earnest arguing God will undoubtedly *answer* some way or other; that's implied, *vers.* 5. *I would know the words that he would answer me, and understand what he would say unto me.* An answer I may be sure of when I fill my mouth with *arguments*; he will not sit still and say nothing; he will not sit like an Image, like a dumb Idol, as the Abominations of the Heathens, their *Dii Stercorei*, their dunghil-Gods (as *Tremel.* they are called, *Deut.* 29. 17.) must of necessity do; they can do no otherwise, though men fill their *mouthes* with *Arguments*, and empty their *veins* of their *blood* before them, *1. Kings* 18. 28.

No says *Job*, he will undoubtedly *answer* could I but have my fill of pleading; and I might guess at his designs by his answers (which are now too wonderfull for me) I might understand what meaneth the heat of this great Burning and wherefore he *contendeth* with me, and what he Means and *intends* towards his poor creature.

Arguments

Arguments then in prayer are not likely to go unanswered, and praying Souls find it so.

Sometimes he answers *gloriously* from his secret place of Thunder, yet not in Thunder but in Lightning, in some glorious irradiation, in some precious melting *Promise* born in upon the heart with a strong hand, and there Engraven in indelible Characters by an irresistible power, whereof gracious souls in our days have had abundant experience.

Sometimes he answers in some *secret support* only, - as *Hannah* after her arguing and pouring forth her sorrowful soul into his Bosom, when she had left her petition in his *hand*, or but laid it down at his *feet*; though she had no other *Fiat* then what was written on her heart by an invisible finger, yet she went her way well apaid, and fell to her meat, and her countenance was no more sad, 1. *Sam.* 1. 18.

And surely one or the other of these made *David* close up so many Psalms with Praises & Rejoycings, which he had begun with tears and mourning; an obvious observation, & clear evidence that even whilst he was on his knees before the Lord, the wind came about and blew upon him out of a warm corner, and made all his *spices flow*. Some

Sometimes God answers in some *providential dispensations*, which both *gratify* us for the present, and might *instruct* us for the future; for many, very many Providences are *Prophetical*, and do fore-shew things to come; but the language of Prophecies is for the most part *obscure*, and we seldom understand it, till God interpret it in the accomplishment; an Instance whereof we have in *Acts*, 7. 25. *Moses* his defending the *Israelite*, and avenging him that was oppressed, and smiting the *Egyptian*, had a further reach, drift and scope in it, than barely that present vindication: for he supposed his Brethren would have understood how that God by his hand would deliver them, but they understood not: no more do we many times the full *Extent* and *Import* of a dispensation which *ecchoes* to Prayer; yet for the most part we pick something out of it to stay the stomach, and to afford *Support*, if not *satisfaction*.

Plead then, and fill your Mouths with *Arguments*; for when ever you do so, beyond all peradventure God will *answer*.

Secondly, There's no fear that he will interpret this sawciness and presumption in thee, and so answer thee with

with his Fists about thine ears, or with his foot to kick thee out of his presence, there is no fear that he will smother thee under the weight of his Greatness, or dazle thee with his beams, or burn thee with his flames, or drive thee from the Judgment seat (as *Gallio* did the *Jews*, *Act.* 18. 16.) No he never beats his people lower then their knees, and thence suffers them, yea helps them to rise again; nay he will lay his hand upon thy head, yea under thy feet to do thee good; He will *stroke* rather than *strike* a pleading Soul; He will *strengthen* Thee, and put Mettal into Thee; this is *Job*'s consideration in the sixth verse, Will he plead against me with his great and absolute Power, by which he may do vvhhat he pleaseth vvvith his poor Creatures? Will he serve me so? No; but he vvould put *strength* in me: Thus he dealt with *Daniel*, Chap. 10. 19.

Thirdly, There the *Righteous* may plead and dispute with him even at the Bar of Equity and Justice, yea and the Judge cannot but pronounce and pass sentence in their favour; that's his encouragement, *verse* 7. there the *Righteous* may plead vvvith him, and so shall I be delivered for ever from my Judge, never more dread him as a Judge, but so

so as withall to love him, and live with him as a *Father*.

There righteous *Jeremy* pleads with him, *Jer.* 12. 1, &c. *Righteous art thou O Lord, when I plead with thee:* (there's no question to be made of that, that admits of no dispute) *yet let me talk with thee of thy Judgements.*

There he invites his people to come and plead freely, *Isa.* 43. 26. *Put me in remembrance, let us plead together, declare thou that thou mayest be justified.* If thou hast any thing to say for thy self, say on.

Nay even Idolaters shall have this fair play, permission to plead for themselves, and for their dumb Idols too, if they have any thing to say for them; *Isa.* 41. 21. *Produce your Cause saith the Lord, bring forth your strong Reasons, saith the King of Jacob.* Have Idolaters this Liberty, and not the true Worshipers that worship in Spirit and Truth? The *Wicked* shall they have it, and not the *Righteous*? Yes doubtless, this is that *παρρησία*, (translated boldness of speech, *2. Cor.* 7. 4.) mentioned as the great privilege of the Saints, especially now under the New Testament, *Heb.* 10. 19, &c. *ἐξουτες οὖν, παρρησίαν εἰς τὸ εἰσέλθαι*, having therefore boldness to

Eph. 3.
12. Heb.
4. 16.

Accedamus cum loquendi ubertate ad thronum gratiae. Bez.

enter

enter into the holiest by the blood of Jesus, (a Right and Freedom to enter in our persons hereafter, and now by our prayers) let us draw near with a true heart, in full assurance of Faith.

Object. 1. But may some say, There the *righteous* indeed may plead with him, and not be cast in their suit; But where are those *righteous* Ones? And vvho are they? for it is not so vvith me: God be mercifull to me a grievous *sin-ner*; I dare riot be so bold vvith him; *Iniquity must stop her mouth.*

Answer. I answer, Every one that hath a *share* in, yea a *sincere* desire after the Righteousness of Christ, is *righteous* before him, and may in that Righteousness Plead and Prevail, and as a Prince have Power with God; For this is his own *Righteousness*, of his own Contrivance and Appointment: *The Righteousness which is of God by Faith*, Phil. 3. 8, 9. A Righteousness Spun and Woven out of his own bowels, and the obedience of his dear Son; a better than ever came upon the back of Angels, for which the personal and legal Righteousness of a *Paul*, of an Angel, is to be abandoned; *Evangelical* being far better than *Angelical* Righteousness. 'Tis said, when *Pilat* appeared in Christs Garment

Garment which he had got from the Soldiers; *Cæsar* could never be angry with him; 'tis certain thou canst not miss a Blessing in his Garments, who is not ashamed to be called thine Elder Brother, who came to change *cloaths & places* with thee, and to take all upon himself, that thou mightest escape. The Father cannot but be well pleased with the smell of his Son's raiment; & he sits too upon a seat of *Judgment*, & must do thee Right; and Justice it self (which will not be twice pay'd) is as much for thee, as much thy friend as Mercy, *Rom. 3. 26. He is Just, and yet (nay therefore) a Justifier of him that believeth on Jesus.* So that if thou art not utterly shut up in unbelief, if there be but the least spark of true Faith alive in thy heart, thou mayest plead and prosper.

But I have nothing to say for my self; my heart is dried up like a Pot-sheard, and withered like grass. I have *sin'd away all arguments*, and must never open my Mouth any more before him. Object. 2.

1 True, not to Boast, but to Plead Answ. thou mayest.

2 And hast thou nothing to offer? not a sigh? not the groanings of thy Soul? this was *Job's* preface, *ver. 2, My stroke*

is heavier then my groning. O that I knew where I might find him ! where the heart is full as Job's was (you may perceive it by his sighing) the Mouth will not be empty ; a full heart will fill the mouth some way or other ; if the heart be full of affection, the mouth will be full of arguments. They deceive their own souls who say their Hearts are as Good as the best (they thank God) though they make no shew, when neither God nor men can hear ought that's good come from them. Psal. 37. 30. *The mouth of the Righteous speaketh Wisdom ; and his Tongue talketh of Judgement.* Why so ? Ver. 31. *The Law of his God is in his heart ;* that sets his tongue a going the right way ; and on the contrary, some mens stinking breath bewrays their inward parts to be very rottenness ; they have not so much sweet breath as to make a sigh of ; if the want of words were all, it were a small matter ; that inarticulate Language of sighs and groans is powerful Rhetorique : *Let the sighing of the Prisoners come before thee* (saith David, Psal. 79. 11.) *according to the Greatness of thy power preserve thou those that are appointed to die : And for the oppression of the Poor, and for the sighing of the needy, now will I arise,* (saith the

Lord

Lord himself, Psal. 12. 5.) I will set him in safety from him that puffeth at him. We own help from the Spirit, when we are enlarged. Paul saith, he helps us, even when we are straitned; likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; (no not Paul and the Apostles) but the Spirit it self maketh Intercession for us with groanings which cannot be uttered, Rom. 8. 26. στεναγμοῖς ἀλαλήτοις with unutterable straitnings; our Enlargements may be but the flowings of the Gifts of the Spirit; but our inward pinchings and coarctations may be the Intercession of the Spirit it self; the more immediate operations of the Spirit. And we forget that there is such a Prompter behind the hangings; such an Interpreter (as his Title signifies, as well as Comforter; yea therefore a Comforter, because an Interpreter) to make known the mind of God to us, and ours to him; and as he betrays the secrets of God to the Saints, so he rips up their hearts before God (without doing any wrong, either in the one or other) and 'tis he who fills their mouths not only with windy words, but weighty Arguments.

3 Hast thou nothing to complain of to

thy Judge? no Sin, no Devil, no Diabolical Temptations, no Superdiabolical corruptions, no Spiritual Plunderers, no Egyptian Task-masters, no cruel Bondage that makes thy life bitter to thee? no Enemy coming in as a flood to oppress and do thee wrong? no Iron yolk that galls thy shoulders? no Violence and Spoil to cry out and complain of? Sure thou hast not *studied* thine own case; thou hast not *ordered* thy *cause* aright, if this *fountain* fail thee.

But will this be admitted? may the poor soul say; all *Complaints* are troublesome, men cannot endure them. I Answer, God will. *Out of the abundance of my Complaint and Grief have I spoken hitherto*, says *Hannah*, 1. Sam. 1. 16. and you know how she sped.

Correptionibus.

Mont.

Lite, Syr.

Nay the word rendered *Arguments*, I find by the Latine Interpreters rendered *Redargutionibus*, *Increpationibus*. *Job* in some case is *Defendant*, as to the Charges drawn up against him by his friends; But here he is *Plaintiffe* also; could I come near the Bar, (sayes he) I would make my *moan*: the whole Court of Heaven should Ring out and be made sensible of my sufferings.

But we are well enough with our English translation of the word, and it is

is warranted by the best Criticks; the word signifying all proceedings, all arguments, and Reasons used in a cause, by either party, and contains all that can be alledged or urged by a poor creature any way in his own defence, or for his advantage.

4. There are some Arguments yet in *Archivis*, in the Rolls and Records of heaven which were never yet imbezled; they ly in the Ark of the Covenant, hid with Christ in God, (under double lock and key,) where neither *Moth nor Rust can come to corrupt, nor Thief break through to steal*; yea, they ly (many of them) in the very heart and bosome, and Being of God himself. I hope we shall meet with some of them anon, and that they may meet with the very case of thy soul, and that thy soul may meet with God in the making use of them.

But what will Arguments work upon God? that King Eternal is not swayed but by Eternal considerations; He knows no motives but his own bowels, and the Merits and Mediation of his Son and Spirit.

I 'Tis true, and well for thee and me that 'tis so; otherwise Time-accidents and Time-exacerbations, had long ere this

this hurried us into a woful Eternity! past all relief, by way of Argumentation; hell, not Heaven, had been filled with our complainings!

2. Hath he not given thee those two great friends of his for thine Advocats? the one at his own right hand in Heaven moving and negotiating, and alwayes appearing for thee; the *other* seated in thy breast, (though once a Cage for every unclean and hatefull Bird) the Dove alights and abides upon that dunghil, and will not be frayed away: and the voyce of that *Turtle* is heard in our Land; yea the Fathers *own heart* is full of love, brim-full and running over upon thee; and this continually *pleads* for thee, and makes all thine arrows which fly upwards, inevitable, not one is shot in vain.

3. Good Arguments in Prayer do shew the *necessity* of Prayer, and great *equity* for obtaining the things prayed for; and so do very much confirm our Faith, and fire our affections, and enable a man to break through many Discouragements, which Satan or his own heart may cast in to hinder Prayer: and ceratinly though their be no need of Argments to work upon God, their is to work upon us; though not to

move his love, yet to remove our unbelief; though not to prevail upon him to give, yet to prepare our selves to receive Mercy.

The only Use I shall make of the USE. Point, shall be to press all to make use of it, to put it in Practice daily; it will please your Heavenly Father very well; He loves to hear his Children Reason it out with him, and he doth of set purpose delay to grant their Requests sometimes, because he loves to hear often from them, to hear their Cant. 2. Voices, and see their Faces; He loves ^{14.} to hear what they can say for themselves. So he dealt with the Woman of Canaan; He first seemed not to hear her, then did deny her suit, and then gave a very sharp and cutting Reason of his Denial, Because she was but a Dog, she was none of the *Israelites* who were his Children; But when Christ hears her wise Answer to his Objection: *Truth Lord, but the Dogs eat the Crumbs that fall from their Master's table,* (which was a strong Piece of Logick,) she received an high commendation of her Faith, and a Grant that would be sure to please her, *Her will; O woman great is thy Faith, be it unto thee even as thou wilt,* Mat. 15. 21, 22, &c.

She Retorts his own weapon upon him, and he yields and gives her whats dangerous, if not good, her own *Will*.

My purpose is, (leaving all other wayes of Application or Enlargement) to speak to some principal *CASES* of greatest *concernment* and most frequent *occurrency* in our lives : and I shall only break the Ice in each case, (for *facile est inventis addere*) to set your *Wits* a work, which men, which Christians make least use of in their greatest occasions ; we trifle in serious things, and are serious only in Triffles, or rather to rouse up your *Graces* in the holy Apostle's phrase, *ἀναζωπυρεῖν*, To stir up the Fire which lyes raked up & buried under the ashes of sloth and supine oscitancy, or rather indeed to Jog the *Spirit of Prayer* which lies dormant in many bosoms, and doth them little service. I would but set that Plough a going which too many cast in the hedge as almost useles: which yet if well managed, would fill your Garners with all manner of store : And to which whosoever puts his Hand without (too often) looking back, shall be *fit for the Kingdom of G Q D*.

CASE I.

Unacquaintedness with the Lord.

FIRST then, Is *Unacquaintedness* ^{*Unacquaintedness*} with GOD thy Misery, the matter of thy moan and mourning? is this thy Complaint (as 'tis of the most knowing) that so little a Portion is heard of Him? that neither the Thunder of his Power, nor the Charms of his LOVE are sufficiently Understood by thee; We rather *are known of him*, than that we can say, *we know him*, Gal. 4. 9. & where, or who is he hath no need to plead in this particular? Some make ^{*Drusus*} this to be Job's case, in this very text; For thus they render it, *Utinam nossem Deum et invenirem eum*: O that I knew God, then I should find him. He that knows God, hath found him; and he shall never find him who never knows him. His Friend that spake last had advised him, Chap. 22. v. 21. *Acquaint now thy self with him, and be at peace, &c.* and it may be 'tis thereunto that he answers: O that I knew him, O that I knew where I might find him, to be better acquainted with him; is this thy Case? Go order thy cause before Him, and fill thy mouth with Arguments.

First, Ask him (with an humble and ^{*Arguments*} holy

holy boldness) if he be not *willing* to be known? though he cover himself with Darknes, (but he is too Big and too Bright for a Covering) though *He make darkness his Pavilion round about him* : And if so ; then,

Secondly, Why hath he made Intellectual Beings capable of knowing him ; and eternally miserable if they know him not ! thy Soul is so for certain.

Joh. 17.
3.

Thirdly, Why hath he so many ways issued forth and made out Himself? why hath he written such admirable Comments in the things which are seen, *upon the invisible things of God? His Eternal Power and God-head!*

Rom. 1.
20.

Why hath he sparkled forth such glorious Discoveries in the sacred Scriptures, in the face of Jesus Christ! in the births and breathings, the hints and whispers of his Spirit; in the wayes and workings of his Providence, in the experience of all his Saints, yea in thine own heart, mind and Soul, dark and dolesome though it be for the most part, so that thou canst not order thy speech by Reason of Darknes!

Fourthly, Why hath he so often laid his Commands upon poor sinners to *seek* him, if he mean not to be found? shew him his own hand for it; thus
faith

saith the Lord to the house of Israel,
Seek ye me and ye shall live, Amos 5. 4.
Seek the Lord, and ye shall live, ver.
 6. and yet again, verie 8. *Seek him*
that maketh the seven stars and Orion,
and turneth the shadow of Death into
the morning: What meaneth all this
 earnestness, if he mean not to be found?
 or saith he these things to Israel only,
 to Israel after the flesh, and saith he
 not the same to all Nations? Nay is
 not this the very end why he giveth
 to all Life and Breath, and all things
That they should seek the Lord, if happi-
ly they might feel after him, and find
him, though he be not far from every one
of us: Act. 17. 27. and he never said
 to the seed of Jacob (who wrestle with
 him) *seek ye me in vain*, Isa. 45. 19.
 And thou hopest thou art one of them,
 though the weakest of all those spiri-
 tual Wrestlers.

Nay shew him his *Warrant* directed
 to those who have plowed wickedness,
 and reaped Iniquity, and eaten the fruit
 of lyes; Hof. 10. 12, 13. Why then
 shouldst thou be excluded?

Fifthly, Ask him if he have not
 been found of many a soul that sought
 him not? Did not he prevent them and
 offer himself, and say, *Behold me, Be-*
bold

bold me! Isa. 65. 1. Is there a soul with him now in Heaven, whose Name is not sought out? Isa. 62. 12. And will he now hide himself from one that seeks him?

Sixthly, Ask him whence is it, that thou hast an *heart* now to seek him; Is it not because he hath found thee, and means to be found of thee? *Jer. 29. 12, 13, 14, &c.* and he knows that thy whole heart is, or would fain be engaged in this work.

Seventhly, Why doth he allow so long a *time* to seek him in? all the *Zeph. 2.* time of this life as some think; at least *1, 2,* till the Decree bring forth, till he swear in his wrath, till the heart be judicially hardned, which yet is not thy case (through infinite Mercy) thou art not yet free amongst the dead, nor bound among the damned.

Eightly, Tell him (if thou canst say so truly) that it is in order to practice that thou wouldst be acquainted with him, not meerly to gratifie a natural itch after knowledge; not meerly that thou might'st talk of him; but walk with him, and love him, and fear him, and obey him in all things; and even in natural things; *Anaxagoras* *Manus est causa scientia*, the hand contributes more to knowledge

knowledge than the *Brain*: those things we learn to do, we learn by doing them; and as to *Spirituals*, Christ hath past his word for it, *John* 7. 17. *If any man will do his Will, he shall know of the Doctrine.*

Ninthly, Lastly, Tell him 'tis not in a pang, in a fit, in an humour of new-fangledness, that thou art thus covetous, thus ambitious of his acquaintance: but (though late, though too, too late thou beganest this Enquiry) he knows thou hast been of this mind for many a day. Thou hast (though weakly) *followed on to know him*, and now thou expectest that good word of his should be made good unto thy soul, *Hos.* 6. 2. *Then shall we know if we follow on to know the Lord; his going forth is prepared as the morning; and he shall come unto us as the rain, as the later and former rain unto the earth:* press these things upon him, and his Love and Truth will let him *hide* no longer.

C A S E II.

Unworthiness ever to be acquainted with God.

SEcondly, Doth the sense of thy more *Unworthi-*
 than ordinary *unworthiness* oppress thee? Doth the horridness and hainous-
 ness of thy sins lie as a Mountain of *ness to be acquainted with God.*

Lead

Lead upon thy Soul, and stifle all the movings and mountings of thy Spirit upward? Doth this nip all the buddings and bloomings of Faith and Hope, and force thee often to sigh out in secret, It is impossible for me to be saved, I shall certainly at last prove a Reprobate! Is this thy case? Go order thy cause before him, and fill thy mouth with Arguments.

Arg.

Eph. 1. 4.
2. Tim.
1. 9.

First, In all Humility ask him if he did not (before the foundations of the World were laid) chuse voluntarily, absolutely and immutably, what company he would have with him to all Eternity: sometimes thou thinkest he would never chuse thee; there now lies a secret Bar in thy way; study the point a little, and get it removed.

Col. 1.
19.

He was under no necessity to chuse any; no not Christ himself to be the head of the Church, for he might have chosen whether ever there should have been such a body yea or no: God the Father begets the Son necessarily, not arbitrarily; that is, from his *Nature*, not from his *good pleasure*; but he chooseth him to be the head and root, and Representative of the Church, arbitrarily, not necessarily; this is from his *good pleasure*, not from his *Nature*;

How

How free is he then in all his other Elections?

He chose indeed in Christ, but not for Christ; as in the natural Birth, so here first the head comes forth, and then the Members; Christ is the cause of the Salvation of the Elect, but not of Election to Salvation. Christ is the meritorious cause of the application of all good, not of Gods volition or decreeing that good; Election is God himself electing: and there can be no cause of God; God cannot be an effect: Christ indeed was by, but had not the naming of the Elect; this was the Fathers part, and gives him primitively and Originally an interest in them as Christ himself acknowledgeth, *John 17. 6. Thine they were, and thou gavest them unto me.* Christ himself did not propound or solícite for this or that person; much less any forseen qualifications, which are the effects, but could not be the causes of that *Love* or *Choice*; and if there was none by to move him, was there any to manacle him, to prescribe Laws and limits to him? To say unto him, You may not chuse such or such a scarlet sinner: to set bounds and banks to those great deeps of electing Love; and to say unto them, Hither-

to

See Mr.
Norton's
Orthodox
Evangel.
Pag. 225,
&c.

to may ye go, and on further, and here must your precious waves be stayed ?

He chose indeed not immediatly to Salvation, (that was too great a stride at once) but to *Sanctification of the Spirit unto Obedience*, 2. *Theff.* 2. 13. 1. *Pet.* 1. 2. Not because he foresaw some would be holy, but that they might be so, *Eph.* 1. 4. The great *plot* was how to conform sinfull, wofull Creatures to the Image of his Son, *Rom.* 8. 29. and this thy Soul likes passing well ; Go then and put him to it : ask him if he will own this Doctrine, and seal it upon thy heart : (it matters not how many men disown it) and tell him thou canst not by any thing thou discernest therein conclude thy self to be excluded, though thou yieldest thy self to be the chiefest of sinners, and that thy case is *reserved* only for his cognisance ; for thou canst not fully utter it to any creature living.

Secondly, tell him in condemning he glorifies but one or two of his Attributes, Justice and Sovereignty ; but in saving he will magnifie them all.

Thirdly, Mind him how often he hath already sacrificed to his Justice, by punishing such offenders as thou hast been ; Hell is full of Instances, full of those

those Sacrifices: and yet the sufferings of his Son do more set off the Glory of his Holiness than them all, than all the Everlasting Torments of the Damned.

Fourthly, Ask him if Heaven will not afford plenty of *Precedents* for the like mercy thou now needest and beggest of him: Ask if *Manasses* and *Mary Magdalene*, and many such like be not there with Him.

Fifthly, If He never met the like since the beginning of his Creation (for so sometimes thou thinkest) ask him if he mean to let slip such an *Opportunity* to set forth the Greatness and Transcendency of his Grace and Mercy in all its Pomp and Power, Oriency and Lusture; and fill thy Heart and Mouth with this Argument: 'Tis like *Goliath's* Sword to *David*, *There is none like it*: See how *David* himself Weilds it, *Psal.* 25. 11. *For thy names sake O Lord pardon mine iniquity, for it is great*; if this be a good Argument, thou dost not want one; it seems *David* thought so, and so did *Moses*, *Exod.* 32. 31. *Oh this people have sinned a great sin! but here's work now for the Greatness of Gods Power in pardoning*, which in those cases he flies to, *Num.* 14. 17. *and now I beseech thee let the Power of my Lord be great*

D according

according as thou hast Spoken.

Dr. Thom. God to honour his Son in reconciling
 Goodwin's us to himself, permits the greatest sins
 Christ the universal and enmities to be in the hearts and
 Peace-ma-lives of those he intends to save, (faith
 ker. pag. a precious servant of his) and thou
 15. mayest well hope God will not be want-
 ing to the Glory of his own Grace and
 of his Sons Merits; for the illustrating
 and manifesting whereof, the pardoning
 of so great and grievous sins will serve
 abundantly; such an over-grown sin-
 ner doth *Ansam prabere*, give him a
 fair occasion, and he will not loose it.
Cranmer a little before his going to the
 stake, relieves his sorrowfull Spirit after
 his sinfull Recantation with this con-
 sideration: *Magnum illud mysterium*, &c.
 Surely that great Mystery of God's In-
 carnation was never contrived for the
 pardon only of lesser offences; 'Tis the
 Top of all thy Saviours Glory, that *He*
is able to Save to the utmost them that
come unto God by Him, Heb. 7. 25.

Nay, If upon strong grounds thou
 concludest thy self (all things consider-
 ed) *A non such*: Ask him how he will
 come off from that Obligation, of draw-
 ing all men (that is, some of all sorts)
 unto himself, Joh. 12. 32. If thine Iron
 heart feel not the attractive power and
 virtue

vertue of this Load-stone, there will be never a sinner of thy sort, size and kind to adorn his triumph at the day of his appearing! Those Sanguine sinners against the Holy Ghost (the only rank and file of sinners excluded, *Matth*, 12 32.) have no mind to plead as thou hast, and thou art none of their number.

Sixthly, Tell him he shall be more *admired* and loved for such a Miracle of Matchless Mercy, than for all his curious Works of Creation or dreadfull Acts of Vengeance.

Seventhly, Tell him it must be no small matter, no easie, no ordinary thing that must beget *Eternal* Trances, and Extasies, and Admirations; the greatest wonders of this world, last but a little while, those of the next must last for ever; and the pardoning, and purifying, the Sanctifying and Saving of such a Sinner will Eternally yield Oyl to such a flame.

Eightly, Tell him no Soul in Heaven shall *admire* or love him *more* than thou (though now thou comest in the Rear of all his Adorers) and thou mayest venture to say so, if that of Christ be true (as certainly it is) *Luke* 7. 47 *that he to whom much is forgiven, will love much.*

Ninthly, Lastly, Tell him that the
D 3
wonder

wonder shall not be *confined* to thy person, but run through Heaven and affect all men, and Angels, and that (in all likelihood) many shall wonder more for his Grace to thee than to themselves, who never sin'd up to the hight, nor after the similitude of thy transgressions: especially Angels that never sin'd, and such as died in Infancy, or lived in Innocency in comparison of thee; how should they know the extent of Grace, were it not for such superlative sinners? and that is one of his great Designs to be admired, 2 *Thes.* 1. 10. and he knows that in thee he cannot miss of it.

The end of Philosophy is said to be to admire nothing; but the end and scope of Divinity, is to make us admire God in every thing; in this thing especially, the Eternal Salvation of the greatest Sinners.

CASE III.

Jealousie as to Christ.

Jealousie
as to
Christ.

THIRDLY, Hast thou any secret Fears that this Lord Jesus Christ whom thou hast heard and talked (it may be) so often of, takes no notice of thee, has no mind to do any thing for thee;

thee; is this, (it may be when thou art most retired into thy self, and most serious) thy case and thy condition? Go order thy cause before him; and fill thy *Mouth* with Arguments; Remember thy distance, and then,

First, Ask him what made him take *Arguments* so great a Journey? what brought him down from Heaven to Earth? was it not to seek and to save such lost straying creatures as thou art, who all fall to the Lord of the Soyl? if thou art not, hast not been lost every way, even in thine own fence and apprehension, let him skip over thee and leave thee out.

Secondly, Ask him why doth he invite all weary burdened poor souls to come unto him; why doth he command them to cast themselves upon him, threaten those that do not, with the utmost perill and punishment, if he be not willing to bid those that come welcome? the great quarrel between Him and sinners is this, *ye will not come unto me that ye might have life.* John 5. v. 40. Mat. 11.
28. 1.
Joh 3.
23. John
3. ult.

Thirdly, Tell him thou verily believest he never yet cast out any one soul that came unto him, according to that Blessed Word of his, *Joh. 6. 37. All that the Father giveth me, shall come unto me, and him that cometh to me, I will*

will in no wise cast out : (A Text that hath been a Sanctuary to many a troubled soul) Ask him now if he mean to begin with thee, if thou shalt be the first that ever was refused by him?

Fourthly, Tell him he knows all things, he knows that thou dost not come unto him for *fashion-sake*, because 'tis the custom, and they are in no request with whom Christ is in none, at least in pretence and semblance.

Fifthly, He knows thou dost not follow him for *loaves*, for outward advantage and accommodations, because preferment waits upon profession.

Sixthly, Tell him 'tis true indeed, 'its necessity inforceth thee to come unto him because otherwise thou art lost and ruin'd to all Eternity; and yet he knows what a value thy soul has for him, that thou lookest on an interest in him as thy great concernment; the one thing needfull, the more excellent way; that all thy treasures, pleasures, honours, yea, thy very Relations (which are as so many parts & pieces of thy self) are as if they were not, in comparison to him; are to thee (as all Nations are to him) as a *drop of the Bucket*, neither here nor there,

Phil. 3. 9. if in *competition* or *comparison* with Him.

Seventhly, Lastly, Thou canst say to him

him, that though 'tis out of Necessity, 'tis out of *choice* too that thou comest to him; were it possible for thee to be saved any other way, thou wouldst chuse this rather; there was a time indeed when thy heart gauded about strangely so oft to change thy way; thou wouldst have gone to any door for relief rather than his; but since thou hast had some little glances and glimmerings of Him, though but in a transient way, though but in a Glass, or at a Window, or throw the *Lattice*, since thou hast tasted some small drops of his sweetness, he knows thy heart is so taken therewith, yea with that Glorious and most Gracious *contrivance* of His undertaking for thee (the Wicked being delivered, and the Righteous coming in his stead) yea with the love and lovely *person* of a Saviour, that these are now become more with thee, than Salvation it self, if that were only deliverance from wrath to come; canst thou plead thus? Surely, a full Reward shall be given thee of the Lord God of *Israel*, under whose wings thou art come to trust, though thou art but a stranger, and thy Soul in her own eyes not like to one of his hand-maidens, Ruth 2. 10, 12, 13. to allude thereunto.

1 Cor. 13.

12. Cant.

2. 9.

C A S E IV.

Jealousie concerning God the Father.

Jealousie
concern-
ing God
the Fath-
er.

BUT it may be thou art pretty well satisfied concerning the freeness and forwardness of Christ to help thee; He hath done and Suffered enough in all conscience to convince thee: and thou hast very soft and sweet thoughts of him, but terrible ones concerning the *Father*, thou lookest upon him as an Angry God, an incensed Judge, an enraged Enemy, with his Hand alwayes up and ready to strike, but that Christ steps in and wards the blow; or at least thou suspectest him to be no such hearty friend to thee as Christ is: that the whole Treaty of Peace tendered to thee by him through his Son is but an Ambushment laid to catch thee, and to conclude thee under the greater condemnation, because the Father stands much out of play, and thou knowest not what to think of him; is this thy sad case now and then upon misgivings and tremblings of thy Heart about the great business of Eternity? Go order thy cause before *him* and fill thy mouth with *Arguments*.

Vid. Dr.
Goodwin,
Encour-
agements
to Faith,
p. 7. &c.

Arguments

First, Ask him if that sweet Son of his (whom the World once was so hap-

py as to see, though so unhappy as not to know him) if he be not just *such another* for all the World as himself; *the brightness of his Glory and the express Image of his person*, Heb. 1. 3.

And sure Christ the sinners friend (as some sinners censured him) was affable enough; kind enough, compassionate enough, shewed love enough to poor sinners, in his carriage and Conversation: in his abasements and condescensions, in his Life, in his Death; if not, where and who is he that will come and shew more? Why, but saith Christ, my Father is just such another as I am to an hairs breadth: his heart as full of love and tenderness as mine every whit: know one, know both, John 10. 30. *I and my Father are one:* and John 12. 44, 45. *Jesus cryed and said, He that believeth on me, believeth not on me, but on Him that sent Me; and he that seeth me, seeth him that sent me.* And John 14. 19. *Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me Philip? He that hath seen me hath seen the Father, and how sayest thou then shew us the Father? and I came out of his bosome on purpose to * declare him,* John 1. 18. To be his *Exegesis*, (that's

See Dr. Jackson, 11. Book, Chap. 28. pag. 3372 &c. He that cannot look upon the Sun in its strength at Noon day, may take the model of it in the water, or in the Moon at full: so we that cannot behold the glory of Divine Majesty in the God-head or in God the Father only, may safely behold the Map or Model of his incomprehensible goodness

D 5

the

in the man the word) to expound him as a clear
 Christ Je- Comment tells us what's in a dark text;
 fus. and if this be confirmed to thee by the
 * *Exposuit*, but thou mayest go further and ask
 Bez. him,

Secondly, If he had not the first hand
 in the whole Design of Love and Life
 to poor sinners, (for there is a priority
 of Order, and Origination, though not
 of time) And to believe this, there are
 grounds sufficient to induce thee: for,

First, Was it not He who first *sum-*
moned that great Council held by all
 the Persons in *Elohim*, when neither
 Man nor Angel existed, nor had been
 worthy to have been admitted there, if
 they had then existed; there he sat in
 consultation with his Wisdom and Love,
 his Word and Spirit, *de arduis Regni*,
de arcanis Imperii; and especially about
 Man's Salvation, and can that blessed
 womb miscarry with any of its concep-
 tions? Surely no.

Secondly, Was it not He who first
 pitched upon the Son, and laid him as
 the *foundation* to the whole Fabrick;
 one able to bear up the weight of all
 the work; though thy Load alone be
 enough to crack the Axeltree of Hea-

ven

Isa. 40.
 14. Heb.
 8. 17. Eph
 1. 11. Isa
 25. 1. &
 10. 46.
 Prov. 19.
 21.

1 Pet. 1.
 20. Isa. 28
 16. John
 10, 36.

ven and Earth: to break the back of the whole Creation, to bear down any other foundation before it into Hell: yet here's help laid upon one that is *mighty, mighty to save?* And if the Angels shouted for Joy to see the corner stone of the earth laid, *Job* 38. 7. shall not the Saints with delight see the corner Stone of their Salvation laid by the hand of the Father? and ask if this be nothing unto thee; if thou art to have no place in this building? however bless him for laying such a *foundation*.

Thirdly, Was it not he who then took particular cognizance of things and persons, which is called in Scripture God's *foreknowledge*, *Rom.* 8. 29. and *11.* 1, 2, &c. Enough to overwhelm a poor sinner when he comes to get a twinkling of it, that he was then *ruined*; what, mee Lord? Didst thou then think of mee, and dost thou open thine eyes upon such an one? *Job.* 14. 3.

Fourthly, Was it not He who then picked and *chose* out of Angels and men, whom he would have confirmed amongst the Angels, called therefore the *Elect Angels*, *1 Tim.* 5. 21. and though they were never out of favour, yet they are said to be *reconciled*, *Col.* 1. 20. Confirmation being that to them, which
 The Mes-
 siah and
 the Right-
 teous are
 amongst
 those se-
 ven things
 which the
 Jews say,
 were be-
 Reconcili-

fore this Reconciliation is to us; and they had
 World it by renouncing their standing upon
 was crea- their own single bottom, and running
 ted: that under the wing of Christ; accepting
 is, as Mer- and owning him as their Head, *Col. 2.*
 cer ex- 10. God would not keep an Angel in
 pounds them, *qua* Heaven; that would not be beholding
 in mente to his Son for it: And amongst men he
 divini ef- chose whom he would have recovered,
 sent ab a- *Rom. 9. 11, 13.* Ask how thou mayest
 terno. Mer make thy *Calling* and *Election* sure; and
 on Ven. I. never turn this Grace into *wantonness*;
 for to abuse this Doctrine is one of the
 blackest badges and saddest signs of *Re-*
probation, Jude, verse 4.

Fifthly, Was it not He who ratified
 his choice by a solemn Decree, called
 the *Purpose of God according to Election,*
Rom. 9. 11. The Mystery of his *Will*
according to the good pleasure, which he
had purposed in himself, *Ephes. 1. 9.*
The Eternal purpose which he purposed in
Christ Jesus our Lord, *Eph. 3. 11.* And
 yet there's no unrighteousness with God
 (which *Paul* foresaw some would charge
 him with,) *Rom. 9. 14.* No cruelty,
 no Dissimulation, no Tyranny; and if
 the Lord hath purposed who shall dissa-
 nul it? *Isa. 14. 24, 27.*

Sixthly, Was it not He who called
 for the *Books,* and caused all the Re-
 solves

solves to be entered, *Heb.* 10. 5. even to the very names written in the *Lamb's Book of Life*, *Rev.* 13. 8. and 21. 27. with the *Golden Letters of Love*, with indelible Characters in his blood; (we read of no black Book of Death, and therefore I meddle not with it) but hadst thou ever any help to read thy name written in Heaven, this is matter of more joy than if thou couldst cast out Devils, and work wonders, *Luke* 10. 20. if not yet, all in good time, go to the Father and he will help thee to spell thy name there by his Spirit of Adoption, who was, and is a Member of this Council, and well acquainted with all that passed there.

Seventhly, Was it not He who then ordered all other things in a way of subordination and subserviency to the Sanctification and Salvation of the Elect; Good works then received his Seal, *Ephes.* 2. 10. Evil ones (by a just Analogy) a Brand, He then drew up the Ordinances of Heaven: passed a Decree for the Sea, and for the Rain, and for the opening of the Eye-lids of the Morning; to cause the Day-spring to know its place, and the Sun his going down, unless forbidden, as in the days of *Josua*. He then appointed natural Agents

Act. 15.
18. & 17.
26. *Jer.*
33. 25.
Job 28.
26. and
38. 10,
&c.

Psal. 119.
91.

to

to act necessarily; the Sun to shine, the Fire to burn, the Sea to run in its course: yet he set them not a going with such an irresistible swing, but that he can stop them at his pleasure.

Free Agents to act freely, the Will of man to be alwayes free in all its acts, if not *Quoad specificationem*, to do good or evil at his pleasure, yet *quoad exercitium*, he need never do evil, unless he pleaseth: so that he is left without excuse.

And all other things were ordered as *Scaffolds* to this building; now who but a mad man would lay his bed on the scaffold & say, that's accommodation good enough; and so take up with that, no matter for the Building; beg that he would never leave thee to that madness, but lead thee to things Spiritual and Eternal, by all externals, and that all things may work together for thy good, according to this ancient apointment.

We give this Reason for it, because the Father was directly offended, by sins marring his work of Creation. *Eightly*, Was it not by an Agreement between his Son and him, that he should sit as *Creditor* in Heaven and the Son come down to be responsible to Justice? otherwise there was love enough in his heart, to have let the Son sit *Creditor* in Heaven, and to have come down himself as *Debitor* and dyed for thee: and therefore saith Christ, though,

I should not pray for you; *the Father himself loveth you*, John 16. 27. Nay he loves you so well that he doth *therefore love me, because I lay down my life for you*, John 10. 17. what a strange expression of love is this?

Ninthly, Did not He draw up all the Son's Articles and Instructions, as
 1. That he must begin his work in deepest humiliation and abasement.

2. That he must pawn his Glory to go through-ſtick with it, which he Redeems, and Re-demands upon his performance, *John* 17. 4, 5.

3. That he must run the Gauntlop in that *Nature* he would Redeem, and be content that every one should have a fling at him, 'tis *Hillaries* allusion, *natura nostra contumelias transcurrit*.

4. That his God-head must be eclipsed and vail'd, and he made like unto his Brethren in their natural necessities, sinless infirmities, live by faith, get every thing by prayer: not do his own will, but his that sent him, and so fulfill all Righteousness; and why was he thus conformed unto us, but that we might be made conformable unto him?

5. That he must in the days of his flesh orally and personally declare his Fathers Name and love unto his Brethren

ation, &
 other-
 reasons
 are given
 for the
 Son's in-
 carnati-
 on Him-
 melius
Disput. 12,
Thef. 14.
 P. 130,

Bretheren: and afterwards Deputie and Substitute some to do it to the end of the world; and so long as his Leiger Embassadors reside in any place uncalled home, not sent for away: the Treaty of Peace holds and continues, and their work is not only to declare Christ, but the Father also: and this was the sweetest promise that Christ could chear up his Disciples with, *John 16. 25. The time cometh when I shall no more speak unto you in Proverbs, but I shall shew you plainly of the Father: and that's a most sweet and satisfying Object, John 14. 8. Lord shew us the Father and it sufficeth us.*

Act. 2. 23. 6. That He must Dye a Bloody,
 & 4. 20. painfull, shamefull, accursed death to
 Heb. 9. 8. pay the Debts of his people, and then
 rise again from the dead, and bring up
 his blood with him into the Holiest of
 Holies, and there exercise and execute
 the office of his everlasting Priesthood;
 if he would have his death which was
 of infinite value in it self to be of infinite
 Vertue and efficacy unto others;
 and is not all this performed exactly,
 and hath he not herein commended his
 love unto us with a witness. *Rom. 5. 8,*
&c.

7. That whatever was ~~given~~ given him, he
 must

must presently give of the same to his Members, to fit them for that Glorious Fellowship, whereunto they are ordained; what he *Receives* with one hand, he must give with the other; and we see what *David* calls *Receiving*, *Psal. 68. 18.* *Paul* calls *Giving*, *Eph. 4. 12.* as if these were one and the same thing with Christ, and thou desirest no more of Christ then what the Father hath ordered out by him.

8. After the Father (whose motion and project this was) had wrought of the Son to undertake it, did not he then engage to stand by him & to supply him with all necessaries: a *Body* to suffer in, and a *Spirit* to that Body without *Measure*, and to bring those in to him in Time by Retail, whom he had given to him in the Lump, before Time was, he doth more than *Invite* (as saith *Arminius*) he doth effectually draw by an Omnipotent sweetness; and Christ must not scruple to entertain the most Leprous Loathsome sinner whom the Father is pleased to bring unto him; Ay, and the Father must help to Keep them also, whom he hath brought in, *Iob. 10. 28, 29.* (a Precious Cordial in Apostatizing times,) and all this being done according to an antient complot

and *Aggrement*; Socinus cannot from these supplies or dependencies infer the Son's *Inferiority* to the Father; and the Poor believing sinner may press him with all these *Engagements*.

9. Over and above all this, Did he not put forth his paternal Authority, and lay his *Commands* upon his Son, to engage in this great service, *John*, 10. 18. and 12. 9, 20. as *Pharaoh* to express a Pleonasm of Love, commands *Joseph* to be kind to his Nearest and Dearest Relations; which one would think, little needed, *Gen*, 45. 19. Go look God in the face, and say as *David* doth, *Psal* 71. 3. *Thou hast given Commandment to save me*; And to whom? To Men or Angels? No: to me, says Christ: *This Commandment have I received of my Father*. If Christ fail, there is not only breach of Articles, but *Disobedience* too. Thou can'st not believe that Christ loves thee so well, as to lay down his Life for thee: But can'st thou believe he loves the Father? that's easie, there's no doubt of that: Why (says Christ, when he was going to Die) *That the World may know how I Love the Father as the Father hath given me Commandment, even so do I*, *John* 14. 31.

the Humane Nature of Christ upon its assumption, should shrink at the approach of Sufferings: Doth not the Father engage to *Reward* him plentifully, to give him a Royal and an Everlasting Priesthood, a name above every Name, appoints unto him a Kingdom, *Luke* 22. 29. and above all, assures him of the Salvation of those he died for, according to this Agreement, *Isa.* 53. 11. without which nothing could ever have satisfied him, So that as the Assumption of the Humane Nature is the highest instance of *Free Mercy*; so is the *Rewarding* thereof in its state of exaltation, the the highest instance of *Remunerative Justice*.

Phil. 2. 8,
Eccl. Heb.
12. 2.

All this needed not to engage Christ to work, so much as to engage us to believe that the Father was first in *Will-ing*, as he is in *Subsisting*, the Son second to him therein; but not in Heartiness of Good Will, For therein they are both equal: They must needs be One in *Will*, who are so in *Nature & Being*; but still the Father is first in *Love*, *Joh.* 3. 16. *For God so loved the World, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have Everlasting Life.* And 1. *Joh.* 4. 9, 10. *In this was manifested the love*

of God towards us, because that God sent his only begotten Son into the World, that we might Live through Him. Herein is Love, not that we loved God, but that he loved us, and sent his Son to be the Propitiation for our sins. And therefore Love is laid at his door by the Apostle, 2. Cor. 13. 14. The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost be with you all. The Grace of Christ makes way, for our enjoying the Love of God; but we had never known the Grace of Christ, had it not been first for the Love of God, who therefore is called Our Saviour, 1. Tim. 1. 1.

11. And as if all this were not enough; Did not the Father Seal His Son a Commission, To give life to lost sinners, John 6. 27. And therefore Christ so often mentions the Father as sending him, and furnishing him with Miracles, his Letters Credential where ever he came.

12. Nay more, If Suffering for Our sakes be a sign of Love, (as who can Deny or doubt it) to speak after the manner of men: Had not the Father His share of Sufferings as well as the Son? Was it nothing for him to part with his Son? such a Son, an only Son, the

the delight of his Heart and eyes, and Rom. 8.
 that not amongst friends, but enemies? 32. Isa. 53
 Who would seek and suck his Blood in 10.
 this sence to *spare* him, and yet in an-
 other not to *spare* him, but to *bruise*
 him, and take *pleasure* in so doing? Is
 all this nothing? He may seem indeed to Mat. 11.
 have an easie part to sit in Heaven and 27. & 28.
 receive satisfaction: but you see it cost 18.
 him something too, nay more; *He denies*
himself, and disappears, and gives up
the immediate management of all affairs
into the hands of his Son: That part
 the Son took was sharper but shorter,
 lasted not much above three and thirty
 years, but from the time of Christs Re-
 surrection: 'Tis a long *evum* before that
 God come again to be *all in all*, 1 Cor.
 15, 24. and 28. and he in a manner
 remains hid till the day of Judgment;
 now Christ is *all in all*, Col. 3. 12.
The Son transacts all by the Spirit, till
the last day, and the Father worketh
now only in and through the Son: Thus
 you see the Father veiling and eclipsing
 his Glory, to make it shine the more
 hereafter, and in the mean time his
 love that shines forth herein gloriously.

13. Hath not the Father (as well as
 Christ) an hand in *sending the Holy* Joh. 14.
Ghost, to make a discovery and Appli- 16. & 15.
 cation 26,

cation of all these things? yea he is called *the Promise of the Father*, which Christ had often hinted to his Disciples, as the best news he could bring them from Heaven, *Act. 1. 4. which (saith he) ye have heard of me,*

Heb. 13.
20. *Sen-*
tentiam
sapè mu-
tat Deus,
Concilium
unquam,
Greg.

14. Lastly, Was it not he that wrapt up all this in a glorious *Covenant*, a Covenant of Grace, Life and Peace, of which I may say as *John* of the Commandment of Love, 1 *John* 2. 7, 8. 'Tis both the *New* and *Old* Covenant; the first and last, and everlasting Covenant, call'd a *Promise*, (lest the word *Covenant* should scare us, and make us think there's more required of us, by way of restipulation, then we can reach unto) *Tit. 1. 2. 1. Job. 2. 25. Covenant of Promise Eph. 2. 12.* and while we are altogether, *strangers* thereunto we are without *Hope*. The other Covenant was contrived and given forth chiefly to make way and welcome for this, and 'tis this Covenant the precious things whereof are Sealed up unto us in the Sacraments: This is that secret of the Lord which is with them that fear him, *Psal. 25. 13.* to make them know the Covenant he is ever mindfull of it, and therefore sent Redemption unto his People: He hath commanded

commanded this Covenant for ever,
Holy and Reverend is his Name, Psal. 111.
 5, 9, &c. and 'tis this will afford Death-
 bed Comfort, 2 Sam. 23. 5. Although
 my House be not so with God, Yet
 he hath made with me an *everlasting*
Covenant, ordered in all things and sure,
 for this is all my Salvation, and all my
 desire, although He make it not to grow.

Now then though all these things are
 Phrased in the Language of Men, yet
 not without warrant from the Holy
 Ghost, who condescends thus to lift
 out the Misteries of Salvation, else we
 could not understand, or take in any
 thing of them; and though they are
 all but *One Act* in God, as all his At-
 tributes are but one Divine Excellency
 and Glory, the Divine Essence it self;
 but this is too big to come in all at
 once into our narrow hearts, therefore
 God lets out Himself by degrees, by
 drops and beams as we may bear it;
 'tis so in the discovery of himself, and
 'tis so in the discovery of his Council,
 and Operations concerning us in Christ
 Jesus.

And though the Operations *ad extra*
 are undivided, but (according to the an-
 cient agreement between them) the
 Operation is attributed to that person:
 the

the manner of whose subsisting appears most in it, *beginning* work to the Father, *carrying on* to the Son, *finishing* to the Holy Ghost.

Yea though many disown and dislike these things, yet now go, and put them home to God: and if he will own them, and bear his witness to them, and seal them upon thy heart, it will be sufficient for thee, to shame thee for all thy hard thoughts of him, and to secure thee from the like tormenting fears for time to come, and (I know it) he will work wonders (if thy Spirit be stirred up to put him to it) rather than be wanting in his witness to so great a Truth as this, and so shalt thou be (as *Job* speaks) delivered for ever from thy Judge, from all frightfull Ideas and apprehensions of him, as an angry severe Judge and enabled to walk with him all thy days, as with a most indulgent and tender hearted *Father*.

C A S E V.

Fear of Unbelief.

Fear of Unbelief. **B**UT what is all this to me (may a poor Soul say,) though I assent unto it, and think I believe it, if my Faith prove a false blaze of Fancy, Presumption, vain Hope? and thou hast
cause

cause to fear and suspect it, because it hath not the Vertue and Operation of that plant of Paradise, *The Faith of Col. 2. 12 the Operation of God, the Faith of Gods Tit. 1. 1. Elect.* Is this thy Case many times? Go, order thy cause before him, and fill thy mouth with Arguments; Go, bow thy knees unto the God and Father of our Lord Jesus: And,

First, Tell him, he knows how thy Arguments heart is carried forth towards him, only according to the terms and tenour of a *Covenant of Grace*, and not of *Works*, thou canst not by any means away with that, that he should deal and do by thee as thou dost by him; no thou canst not find the life of thine hand, as 'tis said of some, *Isa. 57. 10. thine hands are not sufficient for thee*, as 'tis said of Judah, *Deut. 33. 7.* And will he trample upon a worm that would fain creep towards him, only in that way which he himself hath chalked out and is so pleasing to him?

Secondly, he knows that the sole ground of thy confidence is the precious and plenteous Grace of the Glorious Gospel of Jesus Christ, which tells *Rom. 5. 6, 8. Mat. 20. 28. &c.* thee that Christ dyed for sinners, enemies, ungodly, impotent ones; and ask *26. 28.* him, if he have ever a Soul with him *Mar. 10. 45.* in

in Glory that was not once such an one? that many are ransomed and pardoned by Christ; but not how many, Why may'st not thou be one of those many?

That Salvation is neither of *him that willeth*, nor of *him that runneth*: but of *God that sheweth mercy*, Rom. 9. 16. even to the prisoners of unbelief, Rom. 11. 32. these and a thousand such like precious things the Gospel uttereth.

Jer. 2. 36, 37. Ask him now if thou must be ashamed of the Gospel, as thou hast been of the Law, of thy looking for life by it? and if he will reject this confidence also, so that thou must not prosper in it.

Thirdly, Ask him if there be not a Rom. 5 9: double *reconciliation* plainly taught in 10, 11: the Doctrine of the Gospel? the one 2 Cor: 5: actually purchased by the death of Je- 18: &c: sus Christ, and acknowledged by God at that time; the other at the conversion of a sinner, when he lays down his arms and enmities, and the knowledge of the one is the means to the other: Hath God then *stirred up all his wrath* again, and will not suffer a poor soul to come near him, who would fain *receive the attonement*, and be made friends with him?

Fourthly, Ask him wherefore hath this Gospel been brought to thine ears,

to thine heart; but that thou shouldest trust in it, and that perfectly, (*τελειως*) even to the end, 1 Pet. i. 13. Did he not call thee to *Repentance*, and will he now repent of his Calling, that can not be, for his gifts and calling are without Repentance, Rom. ii. 29.

Did he not bid thee come unto him upon those waters of the Sanctuary; And must thou now sink and perish, to allude to that of *Peter*, Math. 14. 30.

Fifthly, Tell him he knows how fully, how thankfully thy soul *submits* to that *Righteousness* which is revealed and offered in the Gospel: and none perish in unbelief, but they who are ignorant thereof, or *submit* not thereunto; Rom. 10. 3. Once indeed thou wert Phil. 3. 8, proud of thine own poor polluted Rags, 9. 2. Pet. but hast now cast them all away, and 1. 1. said unto them with detestation, get *ισοτημον* ye hence; and wilt never gather them *πισιν εν δι-* together again, but Blestest him with *χαριστιν* all thy heart and Soul, for that better *Θεου* provision made in the Gospel, and wouldst fain appear daily, continually before him, cloathed with that *Righteousness* which Christ came on purpose to bring into the World, Dan. 9. 24.

Sixthly, He knows thy heart closeth with Christ for *sanctification* as well as *Righteousness*

1. Cor 1. Righteousness to justify thy Faith, as
 30. that must justify thy person; it closeth
 with the whole Gospel, with whole
 Christ in all his Offices; and that there
 is nothing more desireable to thine eye
 then that Holiness which the Gospel
 requireth, Promiseth and Promoteth.
 How fain would thy Soul be his Glass,
 wherein he might View all his own
 Glories, Vertues, Beauties, Graces, by
 reflection: And will he break this glass
 in pieces?

1. Pet. 2. Seventhly and lastly, Ask him if he
 9. will but stand to that one good word,
 τὰς ἀπειρίας spoken in his name to his servant, Rom.

5. 20. *Where sin abounded, Grace did
 much more abound*; this is not the spawn
 or spume of thy fancy, nor hast thou
 met with this saying in some good book,
 whose Author might be mistaken; but
 if God will make it good (as thou
 thinkest him bound to do, even for the
 Glory of his Grace, Wisdom and
 Truth) thou canst tell where there are

Jam. 1. *superfluities of naughtiness*, and He can
 21. tell where there are Super-aboundings,
 overflowings of Grace and Mercy; and
 if he will draw up the sluices, thou shalt
 not only Honour him by believing;
 but be encouraged to look for more
 than ordinary Favours from him, even
 because

because sin hath so abounded: And is not this the Faith that should come? or must thou look for another? or if this be it, why then is not thy heart purified, heart and life sanctified by it? Why is it not unto his servant according to his word? *Act. 15. 9. and 26. 18.* Plead and press this hard upon him, and (my Soul for thine) he will not deny thee, he will not say thee nay: you may take not mine but the Apostle *Peter's* word for it, that this is *the true Grace of God wherein ye stand,* 1. Pet. 5. 12.

C A S E VI.

Fear of Hypocrisie.

BUT there is a damp upon thy Spirit, a great discouragement which ^{Fear of Hypocri-} takes off thy boldness before him: ^{sie} thou fearest that though thou dost (as thou thinkest) believe and rejoyce for a season in the Grace believed, yet 'tis not likely *to last alwayes*, thou shalt not be able to hold the rejoycing of thy confidence firm unto the end, thou shalt prove but a temporary; a dung-hill covered with snow, which will melt away; thou findest so much *Hypocrisie* in whatever thou goest about, thou hast done much evil without the mixture

mixture of any good, but never any good without the mixture of much evil, and the Hypocrite is justly hated of God and man; the world hates him because he seems good, and God abhors him because he only seems, and is not truly such: and this sometimes thou fearest will be thy Portion, and canst not discover the bottom of thy misery to any flesh living, and this ere long will put an end to thy pleading; thou fearest that both the Gift, and Grace, and spirit of Prayer (if ever thou hadst it) will leave thee, according to that in *Job* 27. 8, 9, 10. *For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul, will God bear his cry when trouble cometh upon him, will he delight himself in the Almighty: will he alwayes call upon God?* Well, Go to God in this case however, Go order thy cause before him

Arguments and fill thy mouth with *Arguments*.

1. Tell him He, and He alone knows whether thou aymest not at *entireness* of heart before him, both as to the *subject*, the whole heart which thou wouldst have kept even from *thine iniquity*, and as to the *Object*, all his Commandments; thou knowest not one of them, which thy spirit baulks or boggles at, but

Psalms 18

23. *Psalms*

119. 6. &

ver. 140.

but the more *pure* his word is, the more thy soul *loveth it*.

And also as to the *means* of Grace, they are all dear and precious to thee, and thou wouldst be found in the use of all his appointments, bid him name that thing which he requires, and which thou knowingly and purposely decline: And is this the guise or way of an Hypocrite? only be sure thy heart reproach thee not.

Secondly, He knows what is the secret *end* of thy living, and why thou art *desirous* or so much as *content* to continue in this World, not to share in the Pleasures or Profites or Honours thereof, (the worlds Trinity which it adores and serves, and sacrificeth it self unto) but to be receiving or doing some good in thy station and generation; and can it be thus with an Hypocrite?

1. Joh. 2.
16. These
three are
the worlds
all.

Thirdly, He knows that thou *chusest* rather to be sickly or poor, or disgraced, and to walk close with him, then in Health, Wealth, or Honour to wander from him, or to ly out at a great distance from Communion with him, yea rather to be following hard after Him, though thou shouldst never enjoy his Glorious, Ravishing, Transporting presence, while thou livest,
than

than to swim in abundance of carnal enjoyments, and to have a heart careless of him, estranged from him: and is it thus with any Hypocrite in the World?

Mat. 6. 6. Fourthly, Tell him thou hadst rather he should *know* all thy *secret* sinnings against him, then that he should not know all thy secret sighings and Lamentations after him, the world hath seen and stumbled at many of thy miscarriages, but hath not seen nor recovered by thy secret mournings; but *he seeth in secret*: and therefore tell him,

Fifthly, It will not be for his Honour to reject thee, for *all must out*: all thy secret sobbings and pantings and pursuings after him, must be known one day: and what would Angels and men think to see such a mourner in secret cast off to all eternity?

Lastly, Appeal unto him, He knows thou hast been usually as earnest with him for *Holiness* in time of *prosperity*, as in time of straits and adversity: and is this the manner of Hypocrites? Surely no; *Uzziah* was *marvelously helped* till he was *strong*; but when he was strong *his heart was lifted up* to his destruction for he transgressed against the

the Lord his God, 2. Chr. 4. 5. and 14. 15. It was not so with *Jehosaphat*, he sought the Lord God of his Fathers, and walked in his Commandments, and not after the doings of (backsliding) *Israel*, Therefore the Lord *stablished* the ^{2 Chron.} Kingdom in his Hand, and all *Judah* ^{17 4, 5,} brought him Presents, and he had riches and honour in abundance; *And his Heart was lifted up in the wayes of the LORD.* Piety procures a settlement, and that brings off the People to an acknowledgment of their Magistrate; & to a love unto Him, and that ushers in plenty and abundance, and an Honest Heart in the midst of it all, is carried Higher and and Nearer to God, as the waters bare up the Ark, and lifted it nearer Heaven.

If it be thus with thee, in thy measure, sure, there may be and will be some Leaven of Hypocrisie, which may somewhat sour thy performances, which yet upon thy Humiliation shall be pardoned: And thy Judge himself and his Deputy in thine own bosom will pronounce that thou art no Hypocrite.

C A S E VII.

Fear of being acted only by Fear.

Fear of
being ac-
ted only
by Fear.

Rom. 8.

15.

2. Tim.

1. 7.

PERADVENTURE thou mayest reply, though I may prove no Hypocrite, yet I shall prove little better than a *Slave*. I Fear I am Awed and Acted only by *A Spirit of Fear*, & this is far from a Gospel-Spirit, from a Spirit of Adoption; they are set as adversaries and Antipodes one against another: and if there were not a dread of God upon my Spirit, if Destruction from God were not a Terrour unto me, I know not what would become of me, nor whether Satan and my corruptions would Hurry me. Well, yet go and order thy cause before him, and fill thy Mouth with *Arguments*.

Arguments

First, Ask him if He have not observed ordinarily thy Spirit to be more melted & *Humbled* when he hath filled thy heart with joy, and thy Mouth with Praises, than by any evill Felt or Feared, than by the sense or approach of any evil whatsoever, & is thithes Frame of a Slave, or of a Child?

Secondly, Tell him 'tis true, thou fearest him (and so do all the Saints & Angels in Heaven) but 'tis with such a Fear as *Enlargeth* thy Heart towards

Fear

him, and doth not straiten it; such a Isa. 60. 5.
 Fear as is an helper of thy Joy; not an Psal. 2.
 enemy to it; such a tear as furthers II. Act. 1.
 the *Comforts of the Holy Ghost*; such a 9. 31.
 fear as hath *no torment* in it: and there- I Joh. 4. 18.
 fore love though perfected shall never
 cast it out; and thou didst never see a
 good day, till this took hold of thee;
 dost never enjoy a good hour when this
 doth not over-rule thee. 'Tis a *better*
 thing to thee that ever thou wert with-
 out it, *Jer. 2. 19.*

Thirdly, Tell Him it is *Him* and *his* Hos. 3. 5.
goodness that thou fearest, his frown, his Psal. 28.
 absence, his *silence*, are now more dreaded I. Cant. 1. 2.
 by thee than all his Darts and Thur-
 ders used to be formerly; the loss of a
 smile, of a *Kiss*, a kindness, is that thou
 most Fearest, and this thou takest to be
 a Spirit of Ingenuity, not of Slavery.

Fourthly, he knows thy voice, and
 can tell whether he hear any of *His*
own Language from thee or no, how bad-
 ly and brokenly soever it be pronounc-
 ed; though thou *chatterest like a Crane,*
or a Swallow, or *mournest like a Dove,* as
Hezekiah speaks of himself, *Isa. 28. 1.*

Every creature conveys its sound, its
 tone and tune to the young ones: and
 none of his children are still born; the
 Spirit unties their tongues, and sets
 them

Gen. 27.
21, 22.

them a crying *Abba Father*; and he knows thou dost cry sometimes: not coldly tender him some dead prayers; but cry, and not as a thief at a Bar to a Judge whom he neither loves nor hath any confidence in, but as a poor child when in distress who daily asks his Father's Blessing.

Fifthly, Desire him that he would feel thee as *Isaac* did *Jacob*; The desire of thy soul is not only to have a smooth Voice, but Hands also so far from roughness; that he may for ever own thee as one of the seed of *Jacob*, thy heart is against a Covenant, of Works, but for all the works of the Covenant.

C A S E VIII.

Sense of fearful Back-slidings.

Sense of
backslid-
ing.

OH, but *The Treacherous Dealers have dealt Treacherously; yea the Treacherous Dealers have dealt very Treacherously*; thy Revoltings have been multiplied, and thy *Back-slidings* are many, and how shall He Pardon thee for this? It puts God himself to a Pause, to a Stand, to Demur upon it, *Jer. 5. 7. and Chap. 3. 19. How shall I put thee among the Children? Nay, Chap. 2.*

29. He seemeth to put a stop to all further pleading; *Wherefore will ye plead with me, ye all have transgressed against me, saith the Lord*: Nay, which is the worst of all, the Holy Spirit of God being hereby grieved; where hast thou now another friend to speak a good word for thee? when the Father is offended, there's the Son to mediate for thee: and when Christ is disobliged, yet there is the Spirit to intercede for thee, but when the Spirit is vexed and quenched, there's never a fourth Person in the Trinity to make up the breach to compromise the difference; who shall now put words into thy mouth, or fill thy mouth with *Arguments*? yet even in this *Case* try him, if he will not help thee at this dead lift, and prove an Advocate for thee; for he himself hath pen'd a form of prayer for one in thy case, *Hos. 14. 1, 2, 3.* Go then even to this holy Spirit, and fill thy mouth with *Arguments*.

First, Tell him thou hast read or heard of his Goodness, *Psal. 142. 10.* and of his Love, *Rom. 15. 30.* Not only that which he begets in the Saints, but that which he bears to them, all the World hath had experience of it, the Church especially; and thou art

Arguments

F 3. not

not altogether a stranger to it, & hast now occasion further to try it; and hopest to find it, no whit interiour either to that of the Father in giving his Son, or that of the Son in giving himself for thee; though he hath not been equally loved and honoured with them, but wofully neglected and forgotten.

Secondly, Ask him if it be possible for thee to be in a worse plight than when he first had to do with thee? and did he then fall to work upon thee when he might have abhor'd to touch his fingers with thee, *and will he now forsake the work of his own hands?* Psal. 138. 8.

Thirdly, Thou hopest he will dwell in thy dust when death hath done its worst unto thee, and raise that again, according to *Rom. 8. 11.* and will he now forsake thy soul and not raise that again, now that sin and the Devil have done their worst against it; for worse than what hath been, thou thinkest, cannot befall thee.

Fourthly, Have not the most eminent Saints that ever he dwelt in, had their backslidings, and sinned even against that grace wherein lay their excellency, were they all restored by him, and shalt thou only be abandoned?

Fifthly,

Fifthly, were not all those gracious Tenders to Backsliders, framed, filed, and recorded by him? *Jer. 3. 22. Return ye backsliding Children and I will heal your backslidings: Behold we come unto thee for thou art the Lord our God, Hosea 14. 4. I will heal their backslidings, I will love them freely, for mine anger is turned away from them; and in many other places; and beg he would teach thee experimentally to know what is meant by God's healing backslidings.*

Sixthly, He knows that nothing in the world ever so wounded thee or went so near thy heart, as thy tempting and grieving of him hath done; and thou art resolved never to forgive thyself, though he do, no (as sometimes thou thinkest) not in Heaven.

Seventhly, He knows that thou art to this day wailing, and wondering, and waiting, to know wherefore thou wert so left unto thyself, and that thou art far from wiping thy mouth and slighting of it; thou canst not but think that God hath some design upon thee therein as he had upon *Hezekiah, 2. Chron. 32. 31. God left him to try him, that he might know all that was in his heart: and little didst thou think when*

God first turned thy heart unto himself, there had been that in it which since hath broken forth from it, nor was ever any so deceived in thee as thou
 Prov. 28. hast been in thy self, but art resolved
 26. now against that folly of trusting in thine own heart any more.

Lightly, Ask him upon what terms he first entered upon thy heart; Was it not with a Commission there to stay, how ill soever treated or entertained? So says Christ, it was agreed on, *Job. 14. 16. And I will Pray the Father, and he shall give you another Comforter that he may abide with you for ever.*

Thou wouldst not for a World have him only upon the same account. The first *Adam* had him in his state of innocency, concurring meerly as a *third Person* in the Trinity, but by vertue of a relation to the *second*; and then he must never leave thee, he must not only *alight* but *abide* also, as upon the head, so upon the Members, *John 1. 32, 33.*

Ninthly, Say to him, hereby shalt thou know that he is God indeed, equal to the Father and the Son, and that though all the world should conspire against him to *un-God* him, yet shall his invincible patience, and insuperable

perable God-will, raise an everlasting *Pillar of witness* in thy bosome, let who will cast him off, he shall be thy God for ever; *Who is a God like unto thee, pardoning iniquities*, Mich. 7. 18. is equally true of Father, Son, and Holy Spirit.

CASE IX.

Sense of strong Corruption.

BUT still thy heart akes and is ^{Sense of} disquieted, to think that what's ^{Corrup-} said of a man of great wrath, *Prov. 19.* tion. 19. is also most true of thee, such an one must needs suffer punishment; for if thou deliver him, yet thou must do it again, he'll ever and anon bring himself into the briers; and this is thy case, though the sweet Spirit of God be willing to forgive thee former Offences, and to fetch thee off from thy Imbroylments, yet is he likely to have an heavy hand with thee, considering thy *corruptions* and temptations; thou art likely to run upon a new score, to run into new rebellions, and there will be no end of all his labour; yet in this case go and order thy cause before God the Father and our Lord Jesus Christ, and fill thy mouth with Arguments.

I. Ask

Matth. 4. 23. Mind him how long thou hast lain and languish-
 ed of this disease. Lo these eighteen, it may be eight and thirty years or longer.
 Rom. 6. 6.

1. Ask Him, Was not this one great end why our nature was taken into personal union with the divine, that the diseases of the one might be healed by the infinite vertue and purity and efficacy of the other? did Christ come only to cure the sicknesses of the body? or were not all these cures the types and representations of those he came to work upon the souls of sinners? sure such as touch Him by Faith, shall have their bloody issues stopped, and all other inward distempers cured: in the days of his flesh *he went about doing good, and healing all that were oppressed of the devil*, Acts 10. 38. and lamentable were our loss by his removal to Heaven, if from thence his vertue could not reach us; and if he were now on earth, thou art verily perswaded thou might'st have help from him; why not from Heaven?

2. Did He not die that sin might die and be destroyed? he was not only cloathed with our nature, but strip'd by the seperation of soul and body (though not of the Godhead from either) that sin and our souls might be separated: why doth sin live, seeing Christ died?

3. Demand even of Justice, if Christ hath not fully paid thy ransome? why then art thou kept in bonds? holden with
 the

the cords of thy sins? the worst usage which the worst of men in this world are threatned with; *Prov. 5. 22.* his own iniquities shall take the wicked himself; and he shall be *holden with the cords of his sins*; the vilest dungeon to this without this, is a pleasant palace, a delightful garden, as was said by some of the blessed Martyrs of their prisons.

4. Complain that these corruptions do wrong, defile and outrage that nature which Christ now wears in Heaven, and hath exalted far above the brightest Cherub; for He and his are all of a piece, *Heb. 2. 11.* and this is a thousand shames and pities.

5. If there be any seed of God, any beginning of that everlasting work of sanctification in thee, thou art now become a member of his body, of his flesh and of his bones, *Eph. 5. 30.* (for Christ never took any but sanctified flesh upon him) and how then can he hide himself from his own flesh? he would not have us do so, *Isa. 58. 7.* how can he indure to see his own flesh so shamefully abused?

He who made a Law a man should not hide himself when he saw his enemies beast sink down under his burden, the Ass of one who hated him, *Exod. 23. 5.* Doth he take care for Ozen and for
Asses

Asses? and can he himself forbear to help up the Soul of one that loves him? and will he not help with him? or if thou art afraid to say thou lovest him, because thy heart is so little with him, yet to be sure there's a poor soul down, and will he not help it up? will he not help it? and that against those oppressours which are as well the enemies of his praise and glory as of thy peace and safety.

And surely these Cananites are left in the Land, as it was in the figure.

To keep down pride, *Deut.* 7. 27.

To try whether we will follow the Lord or our lusts, *Judg.* 2. 23.

To teach us war, and to exercise our graces, *Judg.* 3. 1.

To make us to keep more above, upon the mountains, *Judg.* 1. 34.

To become tributaries and do our drudgery, 1. *Kings* 10. 21. God makes our corruptions do us some service, which our graces cannot do without them.

C A S E X.

Fear of Affliction.

BUT peradventure thou maist think with thy self, that through grace. (whereunto nothing is impossible) thou maist be both pardoned and purified too
in

in time, but it will cost thee dear: first, a world of *Afflictions* must be expected where there hath been such a World of Provocations, and yet remains such a mass of corruption; and these fears of what may come, take thee off from enjoying what is present: Go with this complaint to thy Judge, that these fears may be disarmed, and bound over, no more to molest thee; go fill thy mouth with Arguments: For who can say his mountain is so strong he shall never be moved? Or who can Fore-tell or fore-see the things that may befall him; even pardoning mercy it self is no fence against this flail of Affliction.

1. Tell Him whatever comes, 'tis thy desire to bear his Indignation, because thou hast sinned against him, *Mich 7.* *Severi disciplina misericordia.* 9. and that thy stubborn uncircumcised heart may accept of the Punishment of thine iniquity, because, even because thou hast despised his judgements, and carried it as if thy Soul had abhorred his statutes, *Lev. 26. 43.* Nay, *Cato chose rather not to be rewarded when he did well, than not to be punished when he did amiss Plut. in Vit.*
2. Tell him that thou hadst rather be under the schooling of his children, than the cockering of his castawayes, under the severe mercy of his discipline (as *Augustine* speaks of that of the Church) than under the impunity of those desperate

perate lost creatures whom God hath thrown up as a lost case, and will not be at the cost to bestow another rod upon them, even his correcting rod as well as his supporting staff shall be a comfort to thee, *Psal.* 23. 4. no punishment like impunity.

3. Though it be infinitely more eligible that way to be humbled and reformed than not at all, yet tell him, if he will be pleased to spare thee, 'twill be more for his honour to do it in the midst of prosperity, because this is more difficult and more unusual: *Jer.* 22. 21. *I spake unto thee in thy prosperity, but thou saidst I will not hear, this hath been thy manner from thy youth, that thou obeyedst not my voice.* Now what a glory will it be to him, to bore thine ear in the midst of thy prosperity.

4. As this will be more glorious for Him, so more *usefull* to others, the examples of such a convert is much more conspicuous and illustrious; in miserable ones 'tis hard to distinguish between a devastation and a reformation, between their trouble for sin, and for suffering, in persons not humbled and yet humble, outwardly happy and yet weaned from the breasts of sinful pleasures, 'tis very visible that 'tis not *absence* but *abstinence*

stinance; that they do not make a vertue of necessity, that 'tis voluntary not extorted; and besides men are far more forward to imitate the happy than the wretched and miserable, to write after a fair cpy than one all blotted and blur'd, soyld and sullied by the tears and sweat of affliction, the examples only of such as are some way happy or eminent carry compulsion in them, *Gal. 2. 14.*

5. Tell Him however so he will go with thee through fire and water, according to his gracious promise, *Isa. 43. 2.* thou art not afraid to venture, thou wilt interpret it to be his *affection* as well as his *faithfullness*, his *magnifying* of thee, his *setting* his heart upon thee, *Job. 7. 17, 18.* his *utmost kindness* unto thee, seeing he himself stiles it so. *Jer. 9. 7.* *Behold I will melt them and try them* Cardan. de subt. lib. for what else shall I do, *what more can* 67. *I do for the daughter of my people?* Some Mountebanks affirm, if a knife or needle be touched with a Loadstone of an iron colour, it will cut or enter into a mans body without any sense of pain at all: 'tis true of afflictions well touched with the Loadstone of divine Love. *Blessed is the man whom thou chastenest O Lord, and teachest him out of thy Law, that thou mayest*

mayest give him rest from the days of adversity Psal. 94. 12, 13. This then is a blessed condition, when correction and instruction are linked together and thou canst not be happy without it, nor hast thou been over-eager after deliverance, when in affliction thou hast enjoyed his precious presence.

Job. 5. 17
Prov. 3.
12.

C A S E XI.

Sense of extremity of Pain.

Sense of
pain.

BUT 'tis hard to keep in this mind when it comes to the tryall, especially when God puts forth his hand and toucheth to the quick, when he toucheth the bone & the flesh, then (saith the devil of *Job*) he will never endure that, *he will curse thee to thy face; Job* 2. 25.

In extremitie of pain when thy Spirit is ready to fail before him, and the Soul which he hath made; art apt to say in thine heart, where is all that Sweetness and Tenderneſs thou mad'st thy boast of? Where is now thy Fear, thy Confidence, the uprightness of thy ways and thy Hope? and this may be thy Case, how strong and how healthful ſoever thou haſt been hitherto.

Job. 4. 6.

Yet even then labour to order thy cause before him, and fill thy mouth with

with arguments, and if our hearts re-
proach us not, if they condemn us not
for secret Atheists and notorious dissem-
blers, we may have boldness and free-
dom of speech in all these cases, 1 *John*
3. 21. and in this case it is a shamefull
thing for a professed Christian, to know
no other way of complaint or cure then
a beast doth, *Hos.* 7. 14. A beast when
in pain will cry, and may be cured by
time and remedies; a Christian indeed
hath a Spiritual way of complaining,
which affords more ease than the na-
tural: therefore in case of pain,

In case of
pain.

1. Justifie him, & tell him thou knowest
that he exacteth of thee less then thine *Job 11:6*
iniquity deserveth; tell him those parts
that feel the pain, have deserved Infinit-
ly more than they feel; call to minde
those very Times and Places wherein
they have provoked the eyes of his
glory; the wicked devices of thy head,
the wretched desires of thy heart, the
pollutions of thy hands, the swiftness
of thy feet to do evil (only take heed
of repeating those sins by any cursed
titilation or delight in the remember-
ance of them,) confess the whole body
hath deserved to be laid upon the rack
in hell, and never let down to all E-
ternity. Yet

2. Make bold to mind him how utterly *unusefull* thou now art unto him, unless he will fill and furnish thee with strength and patience to glorifie him in suffering, now that he is not pleased to imploy thee in doing; and if so, though thou ly in Hell, there shall be never a devil in it to torment thee.

3. Ask him if he can take any *Pleasure* in thy pain? if that be agreeable to the incomparable sweetness of his only good nature? if that can be suitable to the bowels and Compassions of those *Relations* wherewith he hath condescended to arzy himself? did ever the harshest Parent beat a Child (how bad soever) all the day long, and all the night, or so long together without intermission? thus *Hezekiah* reasoneth, from day even to night, wilt thou make an end of me? I reckoned till Morning (I thought then he would
Psal. 30. 5. give over,) I thought though sorrow may endure for a night, yet joy cometh in the morning, but as a Lyon, so will he break all my bones, from day even to Night wilt thou make an end of me. *Isa.* 38. 12, 13.

Can this severity be consistent with the sweetest relations? And what are the bowels of all the *Relations* in the
World

World to God's, but flints & Adamants?

Ask him then with this complaint of Job, *Is it good to thee that thou shouldest oppress, that thou shouldest despise the work of thine hands? Thine hands have made me and fashioned me together round about, yet thou dost destroy me: Remember I beseech thee, that thou hast made me as the clay, and wilt thou bring me into dust again? (wilt thou pound me into powder before my time?)* Job 10. 3, 8, 9, &c. Or if that could be his pleasure and his pastime (which sure it is not,) yet ask him if thou art a fit match or mark for him? *Am I a sea or a Whale, that thou settest a watch over me?* Job 7. 12. There's a pride and a power worthy of his curbing and coping with, some Leviathan or Behemoth, may be a fit subject for him Job. 40. 18, &c. that made him, to make his sword approach unto, his bones are as strong pieces of brasse, his bones are like Bars of Iron; but mine are not so, *Is my strength the strength of stones, or is my flesh of brass?* alas no, he knows the contrary, hath he not poured me out as Milk and cruddled me like Cheese? which will soon crumble under his fingers, wherefore then hidest thou thy face, and holdest me for thine Enemy, wilt

Job 13. thou break a poor *leafe* driven to and
 14. fro, and wilt thou pursue the *dry stuble*?
 Job 10. for thou writtest bitter things against me,
 10. and makest me to possess the Iniquities of
 my youth; cease from me, and let me
 alone, that I may take Comfort a little.

And will he not be intreated? mind
 him that he himself hath told thee, that
 he doth not afflict willingly, nor grieve
 the Children of men, to crush under his
 feet all the prisoners of the Earth, Lam.
 3. 33, 34. not the Children of men,
 much lesse then the Children of God, his
 own Children; and thou hopest thou
 dost look like one of them, yea, that thou
 art one of them,

Not the prisoners of the Earth, and
 will he crush either with his foot or
 Gal. 4. 26. his hand the free born Citizens of Hea-
 Joh. 8. 36 ven, those whom the Son hath made
 Zech. 9. free, and so are free indeed; and if thou
 12. Isa. 49 art a prisoner, thou art a prisoner of
 9. & 61. 1. hope, thou hast sometimes thought, that
 he hath loosed thy bands, and said unto
 thy Soul go forth; and thou canst not
 yet cast away thy confidence.

Isa. 53. 4. Ask Him, Why did he take
 10. pleasure in the pains of his dear
 Jer. 9. 24. Son, in crushing and bruising of him
 Mich. 7. as in a Wine Press, sure that work in
 12. it self was no such pleasing work unto
 Him

Him, but only as it made way and gave vent to that which is his pleasure, the exercise of Love and Mercy; that was but a medium to this end, and in it self a bitter one to God Himself, save only as this sweetned it.

Now why did he *put him to grief* if he received no satisfaction thereby? were not his head, and heart, and hands, and feet, and sides tormented, that thine might be spared? surely the sins of all believers were *punished* and payed for to the full, in and by their Surety, and are only *corrected* in themselves; though therefore thou hast cause to bewail and to be amazed at the naughtiness of that heart which calls for such rods; yet it cannot but be a cheering to thee that God is not reckoning with thee, as if he meant to fetch his penny-worths, his compensations to his Justice out of thy smartings.

Lastly Ask Him if he himself *smart* not in thy sufferings? If Christ Himself do not suffer and bleed afresh? If his Compassion do not almost renew and repeat His Passion, has lost his old wont else; In all the afflictions of His People He was wont to be afflicted; (even before His Incarnation, when He had not those Bowels of a Man that

now He hath,) *Isa.* 63. 9. And though no pain can have any place in Heaven yet love in its perfection feels something by way of Sympathy, not only Analogous and proportionable, but infinitely more high and generous than we can think of.

Though therefore there be a far greater height of love expressed in his afflicting, than in his cockering and carking yet beg he would either moderate or withdraw His hand, considering where of thou art made, and remembering thou art but dust, and thou shalt either

Heb. 12. have ease and deliverance, or that which *10, 11, 12* is far better, an ample participation in *2 Cor.* 4. *his holiness*, and a far more exceeding *17.* and eternal weight of Glory.

C A S E XII.

Desertion felt, or feared.

Desertion felt, or feared. **B**UT may some poor soul say, 'twere well if I might escape with the smartings and sufferings of the outward man, with the pain of the body which is but the body of pain; the sorrow of the soul is the soul of sorrow, and either I feel or fear *desertion*; having found Him whom my soul loveth, I would fain have held him and not have let him go, I would not let him go with

Cant. 3.4

without a blessing, nay, I would have the blessing and keep him too, his presence being the best of blessings, but woe unto me when he departs from me.

Now though this be the most darksome and dolesome condition that can befall thee, yet 'tis neither desperate nor unusual; Go therefore even in this case and order thy cause before him and fill thy mouth with *Arguments*.

1. Tell Him, 'tis but fit indeed that he should assert his own Sovereignty, by coming or going when he pleaseth; but why should he take a pleasure to be a hiding God, where he is a Saviour, to be a stranger in his own Land, in *Immanuel's* land, and to be at his own house, as a wayfaring man that turneth aside to tarry for a night, seeing he alone is the hope thereof, and the Saviour thereof in the time of trouble? yet thou O Lord art in the midst of us, and we are called by thy Name, leave us not. Thus *Jeremiah* pleads Chap. 14. 8, 9.

Arguments

Ma. 45 1

2. Make bold to mind his Blessed Majesty of those many engagements made by Himself and Son, never to leave thee nor forsake thee: Shew him those promises, *John* 14. 21. He that loveth me shall be loved of my Father,

and I will love him and will *manifest* my self unto him: and *ver:* 23. my Father will love him, and we will come unto him, and *make our abode with him*, and whether thou *lovest* Him or no, notwithstanding thy many practical denyings of him, thou canst with *Peter* appeal to Omniscieny it self, let him judge; *Lord thou knowest all things*, *thou knowest that I love thee*, John 21. 17. Nay, hath He not said, that He will not cast off his People, No not for all that they have done *against* Him, *Jer.* 31. 37. and if not for what they have done, what is there else that they need fear, *1. Sam.* 12. 20, &c. Fear not, ye have done all this wickedness, yet turn not aside from following the Lord; for *the Lord will not forsake his People*, *seeing it hath pleased the Lord to make you His People*; He can neither be inconstant in His Love, nor so mistaken in His Choise as to repent thereof.

3. Tell the Son of Righteousness, 'tis true, thou canst neither bear His *Shinings*, nor *Eclipses*, but much less these, than those; thou hadst much rather chuse to be brunt up by his flames and imbracings, than to be frozen up and starv'd in the shadow of his absence & with-

withdrawings; thou hadst rather gaze out, thine own eyes, than weep them out; wouldst rather chuse to dy with *Moses* at the mouth of the Lord, have thy Soul suckt out by a kifs (as some say his was) than to pine away from day to day, through the hidings of his face and withholdings of his favour. Deut. 34. 5. So *Moses* died at the mouth of the Lord. *Super os Domini.* Mont.

4. Tell Him, if thou hadst never known Him, thou couldst have been without Him, at least without any present sense of sorrow for his absence; but now having tasted that he is gracious, in his favour is thy life, and his loving kindness is better than life; and thou canst not make a shift to be one day without him. Psal. 30. 5. & 63. 3.

5. Tell Him, If the loss were total and final, 'twere perfect *Hell*, and the worst of *Hell*, the punishment of loss being concluded to be far greater than that of sense; and if it be but partial and for a time, for a moment (as he calls it, *Isa.* 54. 7, 8. a small moment, though thou thinkest it an Age) yet who can be content to be in *Hell*, in an *Hell* above ground, though but for a moment.

6. Tell Him, He had as good return at first as at last, for as till then thou art sure to have *no rest* thy self, so he is likely

likely to have but little; Heaven is like to Ring out, and thou hast a warrant under his own hand, to bear thee out in such a restless importunity; not only the Watchmen set upon the Walls of Jerusalem, are never to hold their peace day nor night, but *all ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth, Isa. 62. 6, 7.*

7. Ask him, Why was Christ forsaken by him, but that Christians might never be so: Christ himself expostulated the case, and put the question upon the Cross, *My God my God, why hast thou forsaken me?* and thou hopest those living words of His dying Son have made so deep an impression that they will never out of his mind, shall never be forgotten.

Mat. 27.
46.

C A S E XIII.

*Exercised in Friends, Relations, Name
or Estate.*

Exercised in friends
Relations,
Name, or
Estate.

YET may some complain and say, God is pleased indeed to spare me both as to soul and body, but yet his hand is out against me, and lyes sore upon me in my relations, friends, name, estate, which are no mean ingredients, either

either as to the sweetning or imbitterig, of my cup: yet in this case go to Him, order thy cause before him, and fill thy mouth with *Arguments*.

1. Doth he threaten the removal of some near and dear relations? tell Him they are pieces of thy self; and is he now about to rend the caule of thine heart, and hath not fitted thee for resignation?

Arguments

2. He knows that the *last corruption* mortified in his Children, is inordinateness of affection to relations; when they come to dy themselves, and are already dead to all things else in the World, yet still the heart hankers after these, this is next to the Soul, as the shift is to the body, and is last put off: and is it so difficult to dy to relations, when we our selves are dying, putting off from the shoar of this world, and launching into the deeps of eternity: have we so much ado then to shake hands and bid farewell to our friends? what is it then when we see them pluckt from us, when the life of all passions and affections is whole and strong in us, scarce deaded at all to our enemies, to those things we ought to hate, much less to our friends, to those persons whom we ought to love; beg him to consider and pittie thee in this difficulty.

3. Tell

3. Tell Him, He knows thou tookest them as tokens and pledges of his love, and wer't wont to speak of them in thine heart in the language of *Jacob*, Gen. 35. 5. *These are the friends, the children, the comforts, which God hath graciously given His Servant*; and thou fearest now that he is about to take them away in *anger*, and the signification of the stroke is that which disquiets thee, (like the hand-writing upon the wall) much more then the stroke it self.

4. Tell Him (when they are gone or going) thou art resolved never to recruit with *Creatures*; Ask Him if He will be pleased to stand in the breach and to fill up the gap Himself, he sayes *he offers Himself thereunto*, Heb. 12. 7. courting thee to accept of his company and supply; and if he will make good his offer, he shall be better unto thee than ten of those relations, friends, comforts, yea, than ten thousand such things as He first lent thee or put into thy hand to hold for him, and now hath seen it meet to call for, away from thee.

5. Tell Him, As for thy *Name* 'tis in his keeping, must have a resurrection as well as thy body, though the one deserve to rot as well as the other; and if his name were not concerned in it, thou
wouldest

Dan. 5.
5, 6.

weeple-
Tal

wouldest neither trouble Him nor thy self about it, 1. Cor. 4. 3. with me it is a very small thing to be judged of men.

6. He knows that though thy liquoriceness after Creatures hath cost thee dear, yet it hath been the endeavour of thy Soul *to live upon Him alone*, in the midst of all other Comforts, to make Him thy All, above All, with All, who shall hereafter be All, without All; and that in the mean time, thou mightest live upon him without other things; If it should please him to strip thee of them, as knowing that there was a worm at the root of those gourds, which would one day deprive thee of their refreshing shadow, and he knows that sometimes when friends have failed, though at first thou wert amazed, yet upon recollection thou hast rejoiced to find thy self laid at his door alone for help, and thou hast found Him alone All-sufficient for thee, and He hath done that alone which he would not do in *consort* with second causes.

Lastly, He knows how often thou hast offered Him (if He would send thee) to go after those ancient servants and sufferers for His Name, Heb. 11. 37, 38. *to wander about in sheep-skins and goat-skins*, so that leathern outside might be well lined

lined with divine love; *to wander in mountains*, so thou mightest be nearer to Him, *in deserts*, so He would not desert thee, so He would not be a wilderness or a land of darkness to thee; *in dens and caves of the earth*, so they might be furnished and beautified, gilded and Glorified with His Presence, His precious All-sufficeing Presence.

And he makes but a bad bargain, who takes more of what is least, and is content to be put off with less of what is most, which thou wilt never be (through his Grace) while thou livest.

C A S E XIV.

Disquietment from cross providences.

Disquietment from cross Providences. **Y**ET thou mayest proceed and say, though he spare the main branches, I am often affraid of lopping by some particular *unexpected providences*; a little Center of fear or trouble, soon darkens the whole circumference of joy and Pleasure, and on a sudden, many times the whole Heaven is black with clouds and wind, when at first nothing appeared but a little cloud. *Sicut vola hominis*, like a man's hand, which one would have thought would easily have been blown over (as *Athanasius* said of

of the *Arrian* Heresie, *Nubecula est, cito pertransit*) but it proves far otherwise, and who can say at all times as *Solomon* once did to *Hiram*, i. *Kin.* 5. 4. Now the Lord my God hath given me rest on every side, so that there is neither adversary nor evil occurrent; if not now yet thou knowest not how soon thou mayest meet with many adversaries, many evil occurrents: yet in this case go unto thy God, order thy cause before him and fill thy mouth with *Arguments*.

Ask Him, if thy dependence be not *Argument* on him alone, for direction, for success in all thine undertakings and concerns: He knows thou hast no other *Friend* to rely on for counsel or assistance, and with him the friendless and *Fatherless* use to find mercy: because our faith *Hos.* 14. 3. honours him, he useth to honour it: The *Psal.* 62. King trusteth in the Lord, and through *1, 2, 5, 6.* the mercy of the most high he shall not miscarry, *Psal.* 21. 7. Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee, *Isa.* 26. 3.

Nay he is pleased sometimes to make our faith the rule of his favour, and as it were to give himself captive into the hands of our Faith, to be such unto us as we would have him to be: *Matth.* 8. 13. Go thy way (saith Christ

Christ to the Centurion) *and according as thou hast believed, so be it done unto thee.* Beg him to say so unto thee : he knows for what thou hast believed on him.

2. Hath it not been thy manner to go to him, and beg him to go along with thee even in thine ordinary and *smallest* matters (unless thou hast been surprized) and *in these* it is that men, for the most part, miscarry and sometimes stumble fatally, as *Adonijah* did in asking of *Abesbag*, and *Hezekiah* in shewing his Treasures; Men are jealous and timerous in great matters and dare not but carry them to God, but think that small ones are within their own mastery, they need not trouble him about them, and that ruins them, but it is not wont to be so with thee.

3. Thou dost not use after vows to make enquiry; to come to him with all thoughts made up before hand, fully resolved what course thou wilt steer, as the Jews did about their Journey into *Egypt*, no, but in an equilibrions frame of Spirit, he may turn the Scale with a touch of his finger which way he pleaseth; dost thou use to let thy Father chuse for thee, as being unable, unfit to chuse for thy self, and can he chuse amiss?

4. Ask

4. Ask Him if thou didst not cast thy self upon Him, beg Mercy and Direction in that very thing which hangs now like a thick Cloud over thine head, and threatens thee with Stormes and Tempests; even *Saul* is affraid to engage without first arming himself by Sacrifice and solemn supplication, 1. *Sam.* 13. 12. But the Soul takes it ill to Miscarry when it hath done so: not forceing it self, (as *Saul* did) but acting in a spirit of ingenuity. It then expostulates with the Lord, as the *Shunamite* with the Prophet, 2. *King.* 4. 28. *Did I desire a Son of my Lord? Did I not say do not Deceive me.*

5. Didst not thou think at first that the thing was from the Lord, and that he gave thee encouragement therein as *Jacob* pleads with him in this very case, *Gen.* 32. 9, 12. *Thou saidst unto me return and I will deal well with thee, thou saidst thou wouldst do me good, and wilt thou now suffer my Brother to come to smite me (as I fear he will do) and the Mother with the Children?*

Nay, didst thou not begin to Rejoyce in that Providence, in that Relation, in that Business as dropt from a Father's hand? Ask Him if he must now be ashamed of thy Hopes, and repent of thy
H rejoyce

rejoycings and the Good thoughts thou hadst conceived of Him? Shalt thou find *a stone* instead of *bread*, & instead of *a Fish a Serpent*? No, one who knows him better than so, hath assured thee of the contrary, *Luk. 11. 10, 11, &c.* And therefore at the worst it shall but prove an *advantagious Affliction* to thee, it can never prove a *Curse*.

C A S E X V .

Dread of Spiritual Judgements, hardness of Heart, Unprofitableness under the Means of Grace.

Dread of Spiritual Judgments **B** U T What will it avail me (may some sad soul say) That no Rod toucheth me in any of my outward concernments, if in the mean time I ly under the lash of *Spiritual Judgments*, much Blindness of Mind, Hardness of Heart, Deadness, Coldness, Distractions, Insensibleness of spirit in Holy Duties; under Heavenly Ordinances, Barrenness, Unprofitableness, Unsuitableness to all the cost and care and pains that G O D bestows upon me. This is a Case indeed wherein thou hast need to bestir thy self, To order thy Cause before him and fill thy mouth with *Arguments*. Go tell him,

Arguments 1. That of all Judgements he knows
That

that spirituall ones are the most dreadfull though least sensible, these though Judgements from Him are *sins* in us, and Sin is the worst of Evils, nay, the only evill; These lay load upon the Soul, the most noble and precious part, no matter if the carcass, the cabinet were defaced so the Jewel were preserved.

These are Arguments of the highest ^{2 Thef. 2.} Indignation, the saddest Symptomes, ^{12.} the most fearfull earnest of Damnation.

These do evidence that there's no u- ^{Rom. 7. 4.} nion with Christ, the end whereof is fruitfullness, no skreen betwixt the soule and wrath, *for the earth which (though it drinketh in the rain that cometh oft upon it) which beareth Thorns and bri-ers is rejected and is nigh unto cursing, whose end is to be burned,* ^{Ezek. 15.} Heb. 6. 7, 8. 6. They who are not for fruit must be for fewell, if not for bearing for burning.

Plead therefore as for life, that (unless he meant to damn the eternally,) he would make all his Ordinances helpfull, sweet, succesfull, Precious and Profitable unto thee.

2. Ask Him who poured the oyl of Consecration upon their Heads, whose *appointments* are they? Whose Image and Supercription do they bear? and

Eccles. 8.
10.

urge, that it is not for his Honour that they should prove ineffectual, that thou should'st go and come from the place of the holy and yet remain unholy ; that thou should'st weary thy self with lugging at dry breasts, which hath occasioned so many in our days, (through their proud impatiency) to lift their heels against them ; No : let unusefulness be found written upon all Antichrist's *Inventions*, not upon any of Christ's *Institutions*.

Gassendus
in vitape-
irest. pag.
72.
1 Thef. 5.
5.

3. Mind Him, that in the visible Creation, *all light* is a kind of *flame*, though very thin and exceeding subtile ; 'tis undeniably true of the light of the Sun, which being contracted and thickened in a glass, is wont to burn ; now why is it not so in the New Creation ? art thou not a Child of the day ? is not the Sun of Righteousness risen upon thee ? Why is there not *heat* proportionable to all the *light* that thou enjoyest ? Why should thy hardness of heart be encreased thereby, rather than abated ? As the Earth is in a frosty night though the Moon then walketh about it in all her brightness.

4. Make bold to mind Him, that such is the energy and efficacy of his Law of nature, that all *spirits* do move

and stir in their appointed *seasons*; wine in the vessel is wont to work when the *Id. ibid.* vine trees flourish; the Characters of *page, 86,* some fruits imprinted on children, at *87.* the time when the same Fruits are in season, are of a more lively red than at other times, and in some persons do rise, and swell, and grow big like the fruit it self, Mulberries or the like; yea the stains thereof in linnen, are said at that time to come forth, and *Gaffarel.* not before: the cause is (besides the *Cur. page* power of resemblance) the disposition *144.* of the Air at that season, which by the power of God's appointment, is fitly inclined to raise up the like spirits where ever they are.

And hath he not made as powerfull Laws in matters of the invisible creation as of the visible? are there no spirits in his spirituall appointments? no Law to make our spirits move and stir in those seasons of Love and Grace? Why do the wonders of nature remain, when those of Grace seem to cease? yea we our selves find our spirits move and stirr with a wonderfull titilation and delight, at our near approach to some dear Relations; why should not our souls feel the same, when we draw nigh to our best Friends? Our dearest

Father, sweetest Saviour only Comforter? *David* felt it so, *Psal.* 122. 1, 2. *I was glad when they said unto me, let us go into the house of the Lord, our feet shall stand within thy gates O Jerusalem.*

Luke 16.
31.

5. Mind him that 'tis one of his Crown-Jewels, his peculiar prerogative to teach his people so as to profit, *Isa.* 38. 17. *Cathedram habet in cælis qui corda docet*; He who speaks to the Heart speaks from Heaven, hath his pulpit there, one from the dead cannot do it, an Angel from Heaven cannot do it, *Rev.* 2. 7. *ἡ ᾠὴ ἀνοίγῃς*, if he be not opening (though he do nothing to shut) no man can open.

But if he will be a teacher, it matters not what the scholar be; he hath no fellow at it, who teacheth like him? saith *Elihu*, *Job.* 36. 22.

6. Mind him of his promise, not only that he will teach, but passively that his people shall be taught, *Joh.* 6. 45. especially the humble; and it may be thou canst say upon thine own observation, I never was proud of any thing, never boasted of any good expected, but I mist it, of any good enjoyed, but I lost it; God will not suffer thee to be proud upon any terms, he will rather have thee humbled by thy sins, than proud

of

of thy Graces; and seeing he hath laid thee and keeps thee so low, will he not teach thee?

7. Minde him of his *practise* all along from the creation to this day; which of all his Saints could not say as well as *David, Thou O God hast taught me from my youth up untill now*, Psal. 71.

17. Nay he teacheth the husbandman, *Isa. 28. 26. For his God doth instruct him to discretion, and doth teach him*: now put him to it and say, Lord, art thou the Plowmans God? and dost thou teach him? and wilt thou not be my God to teach and instruct me? to make me wise to salvation? for *this also* (if any thing) must come from him who is wonderful in counsels and excellent in working.

8. His goodness puts another argument into thy mouth; *Psal. 119. 68. Thou art good and doest good* (and if ever thou wouldest do me a good turn) *O teach me thy statutes.*

9. Appeal unto him if it be not thy practice (as knowing the unfitness and unsuitableness of thine heart to any holy service) to cast it into his hand and thence to expect it (when the duty calls for it) of another tincture, put in kelter and fitted thereby for spiritual motion?

10. He knows it is the devil, and his agents and factors thy corruptions, which do distract and disturb thee, and would any parent endure that his *slave* should abuse his *child* before his face, when he is upon his knee for a blessing, or comes to receive his commands? Ask him how he can indure to see his execrable slave insult over thee before his face? and doth not rate away that curr, and pluck him off, and fling him down to hell from whence he came? why will he not do it? It is the reproach of *Senacherib's* Idol, that *they who came out of his bowels slew him there*, 2 Chron. 32. 21. in the house of his God, under his Idols nose, in the very *act of worshiping*, 2 Kings 19. 37. and he could not protect him: Tell the Lord thy God, the only true God, the living God, it will not be for his honour that thou shouldest be continually baffled and abused by Satan, and those that come forth out of thine *own bowels*, when thou settest thy self to worship him, he looking on, who alone is able to rescue and relieve thee, whose Glory the Devil strikes at herein, as well as at thy peace and safety.

11. Tell Him, if he will allow thee nothing at present, but the comfort of
obedience

bedience to. sweeten thy attendance upon him, yet that shall not discourage thee, that shall not rid him of a customer; his work on earth as well as in Heaven, is both work and wages; not only for, but in keeping his commandments there is great reward, Psal. 19. 11. It is joy to the Just to do Judgement, Pro. 21. 15. and through grace it is so in some measure to thy poor Soul.

12. Lastly, When at any time thou art afraid to go away from an Ordinance utterly unregarded, from a Sermon, from a Sacrament, from off praying ground, and no notice taken of thee: say secretly in thy heart, Lord I am here; thy poor Client whom Thou knowest so well, lo here am I; Not one Word? not one look? not one touch this day in this duty?

Say with her in Judg. 1. 15. Give me a blessing, for thou hast given me a South land, a dry land, give me also springs of water, and thy Father will be as liberal as hers was, he will give thee the upper springs and the nether springs; 'tis well he finds thee there, though thou doest not yet find Him, thou shalt in conclusion be no loser by it.

C A S E XVI.

Fear that Prayer is not hear'd.

Fear that
Prayer is
not heard

BUT all these pleadings (may some doubting Soul say) for ought I know may prove in vain, for I have thoughts and oppressing fears sometimes, that a God so high, holy, and happy, is not at all concerned, minds not the *addresses* of a worm so wofull, so sinfull, so full of distresses and distractions, no more than a man minds the movings or murmurings of flies or bees, which mov's swiftest or hums sweetest, for we are infinitely less to Him than they are compared with us; and sometimes I find no answer at all, or so strange and contrary, that my fears are strengthned and confirmed.

Now though this temptation cannot prevail far upon thee (at least not finally) if thou art a constant pleader with God, yet it is needful when it doth but shew it self, to go and order thy cause before him, and fill thy mouth with *Arguments* against it.

I. Call to mind how God Himself hath affirmed the contrary, and tell him thou darest not question the truth of his engagements, *Psal. 138. 6. Though the Lord be high yet hath he regard unto the*

the lowly, he doth not at all forget himself when he remembers thee ; Nay, he sets forth himself in all his Sublimity and Glory, when he professeth the greatest kindness and condescension to those who judge themselves least capable of it, Isa. 57. 15. Thus saith the high and lofty one that inhabiteth eternity, whose Name is Holy, I dwell in the high and holy place, here's enough to make all the creatures that should hear it exceedingly to fear and quake (as 'tis said of Moses; Heb. 12. 21.) and yet what follows? what a soft still voice after all this thunder? I dwell also with him that is of a broken and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite ones, so that he who is brought below the condition of a Creature broken and crumbled to nothing, may yet be a companion for this high and holy One : so in Isa. 66. 2. though Heaven be my Throne, and the Earth my Footstool ; yet to this man will I look that is poor and of a contrite Spirit, and that trembleth at my word : Ask him now, whether this be the presumption, the Device of any Creature, or his own discovery which he hath made of himself, and tell him with an Holy plainness & boldness, that he hath
now

now *ensnared* himself (if thou mayest with Reverence say so) with the words of his Mouth, He cannot go back, and thou hast no Reason to think He hath any inclination so to do ; *Lord thou hast heard the desire of the Humble*, Psal. 10. 17. *Ay, and He will regard the Prayer of the destitute and not despise their prayer*, Psal. 102. 17.

2. Tell Him 'tis true the distance is vast, and wide, and infinite, far above that betwixt thee and the silliest fly, which thou canst fillip to death at thy pleasure, yet he hath given thee a capacity of Communion with Him, which those *insectæ* have not with us ; and thou doest often observe, that a parent is more taken with his little ones lisping and offering at words, than with all the Rhetorique of the most florid and fluent Orator in the world, *and like as a Father* hath bowels of tenderness towards his Children, so, yea infinitely more than so hath the Lord towards them that *fear him* ; plead then with *Nehemiah*, Chap. 1. 11. *O Lord I beseech thee let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name.*

3. Tell him thy conscience, thine own

own Book as well as his, (the Scripture) assures thee, he takes notice every time thou sinnest against him, why not every time thou prayest and sighest after him, *Psal. 139. first five verses, O Lord thou hast searched me and known me, &c.*

Hear what a great writer affirmeth, *Dr: Jackson II. Book pag. 33. 2, 3.*
 ‘ Christ even as man with his humane eyes sees all the wrongs we do or suffer, hears all our prayers with his ears, records all our doings; because the hottest Fire on Earth cannot impart its heat to bodies ten miles distant, cannot the Sun to Bodies more than ten hundred thousand miles distant?
 ‘ Christ glorified humane nature, having personal union with the Son of God, may not be measured or bounded by other mens faculties or perfections, *The Man Christ Jesus is Mediator, 1. Tim. 2. 5: and shall be Judge, Act. 17. 31.*
 And if the man Christ Jesus hear thee, will he not answer Graciously? If He were on earth thou wouldest expect it.

4. Tell Him, that most men are quick of hearing, when any thing is said that *pleaseth* them, and ask him whether he be more forward to mind what’s most contrary than what’s most agreeable to him? that which gives occasion to execute vengeance; *his strange act, Isa. 28.*

21. or to exercise mercy, his delight & pleasure, *Mic. 7. 18.* he professeth to listen and hearken after the language of repentance, *Jer. 8. 6.* after holy conference, *Mal. 3. 16.* *The Lord harkned and heard it,* and thou hast no reason in the world to doubt it, *1 Job. 5. 14, 15.* And this is the confidence that we have in him, that if we ask any thing, according to his will he heareth us, and if we know that he hear us, whatsoever we ask we know that we have the petitions that we desired of him. *Isa. 59. 1.* Behold the Lords Hand is not shortned that it cannot save, neither his ear heavy that it cannot hear; but there's a great objection ver. 2. Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. Well yet,

5. Tell Him, thou must not only go contrary to thy conscience but to thy experience also to suspect him: for thou canst not but acknowledge that many a time thy prayers have been nearer unto Him, *1. Kings 8. 59.* (as Letters are stuck in the window which we intend to answer) many a time hath He been nigh unto thee in all the things thou hast called on Him for, *Deut. 4. 7.* Never hadst thou more sensible Answers from a
man

man than thou had'st from thy God ; thou canst point to many a mercy as she did to her child, 1. Sam. I. 27. and say, *for this mercy I prayed and the Lord hath given me my petition which I asked of him.* Many a time hast thou had that great privilege to be one of those that are near unto him, *Psal. 148. 14.* and this nearness to God in prayer when thou hast come to thank him for mercies, it hath renewed their sweetness, it hath exceeded it, when to beg mercies spiritual, it hath been a pledge of them; a part of them; temporal, it hath been an evidence of a Grant of them, or of whats as good, yea it self hath been better; This experience thou hast had of nearness to God in Prayer, and it is not the Sin committing, but the Sin-regairding Sinner whose Prayer the Lord will not hear; *but verily God hath heard me, he hath attended to the voice of my prayer,* and therefore I hope I am not such an one in his account and estimation, *Psal. 66. 18, 19.*

It may be thou canst say, *in the day when I cried thou answeredst me, & strengthenedst me with strength in my Soul, Psal. 138. 3.* & that's the best experience of answer to prayer, and therefore thou canst not call his hearing in question, unless thou wouldst

would'ſt ſay with this *Complainant* (in the worſt ſence that can be put upon theſe words) *Job. 9. 16. If I had called and he had answered, yet would I not believe that he had answered to my voice.* It looks indeed like the language of a moſt obſtinate and invincible unbelief; as when a man will not believe his *Petition* granted, though he ſee it granted, but it is rather the language of ſubmiſſion and ſelf-deniall, though I ſpeed never ſo well in my pleading; in my prayers, yet I will never believe that 'tis for any worthineſs in me or them, no 'tis not to my voice, but to the voice of a good Friend of mine, my Mediatour that God hearkens, and for his ſake it is that he ſo Graciouſly answers. Wait therefore patiently for the Lord, and he will incline unto thee and hear thy cry, *Pſal. 40. 1. He never yet prepared any heart to pray, but he alſo cauſed his ear to hear, Pſal. 10. 17.*

Mr. Caryl
upon the
place.

C A S E XVII.

Fear that God can never take any ſpecial delight in ſuch a polluted piece.

Fear that
God can-
not De-
light in
ſuch a ſin-
ner.

YET may the Believing ſinner find cauſe of complaining and ſay, things may and do run ſmooth, and God is many ways kind unto me, yet
can

it can take no place in my Heart that ever he can take any *special delight* in one that hath been so stained, so corrupt; Sure Christ himself after such pollutions, provocations, prevarications, abuse of so much light and love, will never look nor speak so kindly as formerly, or as he would have done, had it not been for these dis-services and dis-obligements which I have put upon him; yet try him and order thy cause before him: Go fill thy mouth with *Arguments*, in all humility.

1. Ask the Lord Jesus if it be not his work to *reconcile*, and is the Reconciler himself so hard to be reconciled? is the wrath of a Lamb so terrible? indeed when the great day of his wrath is come it will be so, and who then shall be able to abide it? But this is not thy case yet: mind him, that the Wisdom which is from above is *gentle and easie to be intreated*, Jam. 3. 17. and shalt thou not find the essential Wisdom of the Father to be so? is it so where there is but a drop, and not so where there is the whole Ocean? It is the sickly Child that hath most need of being dandled upon the knee, Isa. 66. 12. The heart of Christ is as fit a Receptacle for our sorrows of all sorts, as the eye is of
Rev. 6. 17,
16, 17
I colours

Colours (as one saith), and is it shut up in endless displeasure against thee only; can any dregs of wrath settle there, unless towards the vessels of wrath? But *Zeph. 3. 17. The Lord thy God in the midst of thee is mighty: he will save, he will rejoyce over thee with joy: he will rest in his love, he will joy over thee with singing.* And what more can be said to assure thee of his delighting in thee?

2. Doth not the sweet Saviour of Christ's sacrifice the odour of his intercession, so diffuse it self and fill Heaven, that the stench of thy sins cannot enter? *Lev. 16. 13. Eph. 5. 2.* surely were it not for that perfume, God could never endure the stinking dunghill of this World so near him, to be as a smock in his nostrils all the day.

3. Plead what Christ himself puts into thy mouth, *Matth. 18. 13.* that the owner of the flock, looks with more joy, and pleasure, and delight, upon a poor stray sheep that is recovered than upon the whole flock that never ran, that hazard; and hath not Christ a long time had thee in his *Armes*, in his *Bosome*, upon his *Shoulder*, to bring thee back to his fold and favour? 'Tis a recovering Church and people which Christ is so taken with; and terms alone for *delights*, *Cant. 7. 6.* one that had been
for saken

forsaken and desolate whom the Lord is laid to delight in, Isa. 62. 4. Thou shalt no more be termed forsaken and desolate, but thou shalt be called Hephzibah, for the Lord delighteth in thee; 'Tis to a reforming people, that the Lord engageth, that all Nations shall call them blessed, for ye shall be a delightful land saith the Lord, Mal. 3. 12. And is not Reformation that which thy soul laboureth and longeth after.

'Tis a repaired a re-edified Temple, that the Lord promiseth to take pleasure in, Hag. 1. 8. And is not this the work which his Spirit is about in thee, to raise up the Tabernacle of David that is fallen down.

'Tis certain he taketh no pleasure in the death of him that dieth, surely then he taketh pleasure in the life of him, who through his abundant rich grace in Christ Jesus recovereth, Ezek. 33. 10, 11. Therefore O thou Son of Man speak unto the house of Israel, Thus ye spake, saying, if our Transgressions and our sins be upon us, and we pine away in them, how should we then live? Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the Wicked turn from his way and live. Turn ye, Turn ye from your
I 2 *evil*

evil wayes, for why will ye dye O house of Israel?

2. Cor. 5. 17. 4. Ask whether thou art looked on as in thy self, or as *in Christ*, in thy surety, thy second self, thy head, thy husband? And a fair face gives the denomination of beautiful to the whole person and so makes it a delightful one.

Ezek. 16. 14. Object: 'Tis only his comeliness upon thee must make thee lovely.

5. Ask whether he look on thee as in thy present state or station, or as he shall see thee, (after a little while to all eternity? for to him who sit in that high Tower of Eternity, there is nothing past nor to come, but all things are alike in one *perpetual NOW*, present before him; now within a while Christ will present to Himself (that he may take a full view of her) and then to His Father, a glorious Church not having spot or wrinkle, nor any such thing, but holy and without blemish, Eph. 5. 27 and if now he view thee in that eternal

Cant. 4. 7. Glass, he may well say, *thou art a fair my love, there is no spot in thee.*

6. A *Supper*, a feast is for delight and cheerfulness, and even till *Supper time* doth Christ wait to be gracious, till the shadows of the Evening be stretched out, till his head be met with the dew

and his locks with the drops of the night.
 Rev. 3. 20. Behold, I stand at the door
 and knock: if any man hear my voice,
 and open the door, I will come in to him
 and will sup with him, and he with me.
 Now wouldest thou not fain have such
 a guest who alwayes brings his coit with
 him? who is both guest and entertain-
 ment? Doth not thy soul cry out to
 him, Come in thou blessed of the Lord,
 wherefore standest thou without? Yea, if ^{Gen. 24.}
 thou canst not get open the door, art ^{31.}
 thou not unfeignedly desirous that he
 who hath the key of David would open
 it? nay, rather then fail break it open,
 that so the King of Glory might come
 in and Sup with him.

7. Tell Him, it is infinite mercy that
 now and then thou feelest his quickning,
 though thou shouldst never enjoy his
 comforting, his ravishing presence any
 more while thou livest in the world;
 Nay, there's alwayes some comfort in
 the sense of his quickning presence;
 Nay, he knows the posture of thy soul
 to be in some measure the same with
 that of David's 2. Sam. 15. 26. if he
 thus say, I have no delight in thee, (though
 that word break thy heart) yet here
 am I, absolutely at his dispose, he can do
 me no wrong, let him do with me as it

seemeth good unto him. God must be weary in delighting in himself, Son and Spirit, when he delights not in this frame, which is the work thereof; if the Heaven above were brass sure the earth below would be iron, if there were no yeildings in his heart towards thee. sure there would be none in thy heart towards him, thou could'st never delight thy self in the Almighty, if he took no delight in thee; they draw back unto *perdition* in whom his soul takes no pleasure, *Heb. 10. 38, 39.* my soul saith he, loathed them, and their soul abhorred me. *Zeck. 11. 8.*

C A S E XVIII.

Fear of unserviceableness.

Fear of
unservice-
ableness.

AND yet a generous, a noble minded Christian may be ready to say all this cannot, ought not, fully to satisfy me, though the Lord admit me to much sweet secret communion with him (for which I can never be sufficiently thankful) yet if he will not honour me so as to use me, and make me some way *serviceable* in my generation this is for a lamentation and ought to be so unto me; and this is that I fear that I shall prove but a dry tree, an empty

empty vine, bring forth no Fruit, do no good, neither find God working with me, nor be admitted to work with God, as 'tis said of *Jonathan*, there shall not one hair of his head fall to the ground, *for he hath wrought with God this day*, 1. Sam. 14. 4. to doth every good warrior, every good Magistrate, and that's his greatest comfort, Glory and safety, that he works with God, and God with them.

So *Paul* speaks of himself and his fellow-labourers in the Ministry; *we then as workers together with him*, 2. Cor. 6. 1. But I fear I must never have the honour of that Title whatever my calling or capacity be, for it was not only his way in the old Testament, in the old Temple, but 'tis threatned in that Gospel-vision, *Ezek. 44. 10, 11, 12, &c.* That they who have strayed far from him in times of temptation and epedemical Apostacy, shall bear their iniquity, their shame, and their abominations, (that is, some sad reward and remembrance thereof) and though admitted to the injoyment of many precious privileges, yet must be banished from the nearest approaches, and highest services, 'tis exprest in the strain and stile of the Old Testament; but is intended and calculated

calculated for the Meridian of the new, and reaches not only Ministers but all Professors, all those who are now the royal Priest-hood, 1 Pet. 2. 5, 9. Rev. 1. 5. and even amongst good people, where is the man that is able to bear, being laid aside and cast off at the end of the stage, and to see fresh instruments chosen? what is it else imbibbers so many spirits? and how should'st thou be able to bear such a tryal, either to fall from thy standing, or do no good though continued in it, which of the two is the worst by far: if ever this be thy case, Go order thy cause before him and fill thy mouth with *Arguments*, Though guilty of many strayings from him.

See a sad
instance,
2 Chr. 25.
10, 13.

Arguments 1. Tell Him, thou perceivest it is not his will to destroy thee; if the Lord were pleased to kill thee, he would not have accepted an offering at thine hand, nether would he have shewed thee all these things which he locks up from so many thousands, and yet hath acquainted thee with them; thou canst look him in the face, and say with the Prophet, Hab. 1. 12. *Art not thou from everlasting O Lord my God, mine holy one, I shall not die: Thou art the King eternal, and swayed not by time-accidents,*

Judg. 13.
23.

but

but by eternal considerations, thou chan-
gest not, and therefore I am not, I shall Mal. 3. 6
not be consumed. Now then,

2. Plead upon this ground and tell
him, it is not so much for his *honour*
only to keep the alive and make no use
of thee; to preserve thy soul, only as
salt to preserve the body, but do no ser-
vice; and if thou had'st help to do all
that is commanded or can be expected
of thee in thy place, is not thy Soul
prepared to say, thou art but an *unpro-
fitable servant*, Luke 17. 10. and never
open thy mouth more by way of boast-
ing.

3. Minde him, that through his grace
some sad sinners have proved most shin-
ing Saints, as in Scripture the children
of women long barren have proved most
eminent Instruments in Church and
Common-wealth, of *Sarah, Isaac*; of *Ra-
chel, Joseph*; of *Hannah, Samuel*; of *Ma-
noahs wife Sampson*; of *Elisabeth, John*
the Baptist; so amongst sinners, some
that came in late into the vineyard,
have plied their hands, and laboured
more abundantly than they who were
admitted before them: *Abimaaz* out-
runs *Cusbi* (though he set out after him)
and comes to *David* before him; and
if ever a soul had need to redeem the
time,

1 Cor 15,
9, 10.

time, and fetch up what hath been lost, thou much more; and it will be to the praise of the glory of his Grace if he will help the so to do.

4. He knows that thou art now in a way of purgation and purification, and therefore it will be no dishonour to him, now to use and imploy thee; nay he hath published it by the pen of his Apostle, that if a man *purge himself from these* (from the pollutions wherewith he hath been defiled) *he shall be a vessel unto honour, sanctified and made meet for the Masters use, and prepared unto every good work,* (and thou askest no more,)

2. Tim. 2. 21. They who will not be reduced and made better, are often against their wills reduced and made lower, if not utterly cashiered and dismissed from further service, but he that can plead the former may scape the latter, as having now (through Grace) prevented the Lord, and saved him a labour.

5. Ask Him. if he did not *call* thee & lead thee to thy present station, and will he now leave thee, to wither like a bulrush in the mire, and vanish away in utter unserviceableness? Who in a way of God can take unto himself the honour of Magistracy or Ministry, or
any

any other way of usefullness, but *he that is called of God thereunto, as was Aaron, Heb. 5. 4. and yet thou desirest to be prepared to justifie him, though he proceed with thee as with Eli's house, 1 Sam. 2. 30. Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy fathers should walk before me: but now the Lord saith, be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed; and thou hast been too too often guilty of despising him.*

6. Ask if he remember not how thou didst often beg him never to trust thee with advantages, with opportunities; unless withal he would give thee an heart to be faithful and fruitful in the improvement of them? Hast thou not prayed (upon these terms) even against power and riches? lest thou shouldst be full and deny him, and say, *who is the Lord?* Hast thou not been in this regard more afraid of riches, honour, greatness, than their contraries? yea sometimes more afraid to live than to die; fearing lest thou shouldst not live unto him and to his service? loath therefore hast thou been to launch into the world again, after thou hast been laid up by some sickness.

prov. 30.
8, 9.

7. How

7. How often hast thou desired since thou camest into the road of opportunities (in fence and fear of unanswerableness) rather to be removed than to fill up a room, and cumber the ground, and keep out others that might be more useful? and will he neither remove thee nor improve thee? neither cut thee down nor make thee fruitful?

Lastly, Tell him plainly that passage in *Rom. 5. 20. Where sin abounded grace did much more abound*, makes thee (being now found of him in a way of Faith and Repentance) not only not to fear extraordinary judgements, but even to look for extraordinary Favours; more love unto him; more Humility, more Holiness, more watchfulness; and by these, more than ordinary usefullness and Serviceableness in thy Generation, let him put or place thee where he pleaseth: it is not his disposition to upbraid, *Jam. 1. 5.* and therefore thou expectest he should give *Liberally* of that wisdom to thee, which may make the serviceable in thy station.

C A S E XIX.

Fear of being cast off at last.

Fear of
being cast
off at last

AFTER all this there may yet be a secret *Achan* in the Camp, which

which will be fingering the Accursed thing (unbelief,) a *Jonah* in the Ship, which will be raising new tempests, and that is a Fear lest God at last should turn his back upon thee, & thou be found amongst those that are Deceivers of their own Souls, being *turned into hell*, Psal. 9. 17. when it seems their looks (though nothing else) were towards Heaven; if ever this be thy case, hye thee to God presently, Go fill thy mouth with *Arguments*.

1. Complain against thine own heart, *Arguments*
so far as there is any mixture of unbelief in this Fear; confess that as to God it is an unworthy jealousy, and thou hast need with *Gideon* to cry to *Judg. 6* him for *mercy*, to pray that his *anger* may 39. not wax hot against thee, for asking him so many signs, considering how often the fleece hath been wet and the floor dry already to give thee satisfaction.

Yet when thou lookest downward there is misery enough, and matter enough to justifie all thy Fears, and to move him to pardon, yea to sanctifie them unto thee, especially considering that thy *All* is at the stake, and that it is Eternity, Eternity, Eternity that is before thee; that vast Gulf of Eternity; and if thou art mistaken in thy confidence

confidence, thou art lost irrecoverably to all Eternity: this may move him to pity rather than to anger; and to say to them that are of a fearful heart; *Be strong, fear not, behold your God will come and save you, Isa. 35. 4.*

2. For thy further Establishment ask him if he have not made all as sure as Grace can make it? yea, it is therefore *all of grace*, that the promise might be sure to all the seed, Rom. 4. 16. as sure as infinite Love, infinite Wisdom, infinite Power, can make it, and thou darest it as thou dost Hell it self, to make the God of all Grace and Truth a Liar, 1 John. 5. 10. to add to all thy other evils that grand abomination of *unbelief*, which puts more affronts and scorn upon him than all other sins whatsoever.

3. Ask if all the spirits of just men now made perfect will not confess the Mercies of Christ to be sure Mercies, and that he (as Boaz saith of Ruth) *shewed them more kindness in the latter end, than at the beginning*, and that *having loved his own which were in the World he loved them to the end*, and reserved the best Wine for the last, *the last Grapes* (especially in Christs vineyard) *yeild the sweetest wine*; David makes

makes it obvious to any mans observation; *Psal. 37. 37. Mark the perfect man and behold the upright: (he goes current for a perfect man) for the end of that man is peace.* And even a Balaam is forced to acknowledge it, that there is a desirableness in the death, in the later end of the righteous, *Numb. 23. 10. Let me dye the death of the Righteous, and let my later end be like his.*

4. If yet thou fearest as to thine own particular, ask if the holy Ghost (who Rom. 8. 26. makes it his trade *to help infirmities,* and hath helped thee in thine all thy life long) ask if he will not then help thee when thou art most infirm? Nothing but a lump of infirmity and weakness? surely then, in thy greatest need he will not fail thee.

Lastly, Tell him, he knows why thou would'st so fain be with him in his Heaven, not because thou fanciest it a *Turkish Paradise*, or a *Paganism Elisium*, abounding with Carnal or Corporal pleasures; not only because thou would'st escape everlasting burnings (though he himself cannot blame thee for aiming Act. 2. 40 2 Pet. 1. 10. at this, seeing he commands thee by all means possible to endeavour it;) But thy soul longs incessantly to go to Heaven, because Heaven is the Land of *Hallelujahs,*

Hallelujahs, and thou would'st fain be thankful, really thankful?

Heaven is the Land of Love, and thou wouldst fain take thy fill of love, in loving and being beloved; in loving as thou art loved, without intermission, without interruption, eternally, and so be ever with Christ, which is by much *far better*, *Phil. 1. 23*. All these meet daily with a thousand hindrances and incumbrances, which make thee sick of earth and sigh for Heaven, Groaning within thy self with that blessed Apostle (who had once been there) *2 Cor. 5. 2*. *For in this we groan earnestly, desiring to be clothed upon with our house which is from Heaven.*

Hinderances and Incumbrances, which make a Hell above ground, not to be endured by any honest heart, and how much more intollerable then is the nethermost Hell, for there is never a nook, never a corner in it, where a poor sinner might weep eternally, without blaspheming, without hearing blasphemies, without hating of God, without sinning against him: He knows how often thou hast told him, if there were, how much more quietly thou couldst accept of the punishment of thine iniquity there, and there justify him, and there bewail thy

thy folly and madness, and lament the loss of him for evermore. But to lose him and all love to him, and to be sinning against him eternally, this cannot be contented to, but by a Creature damned already, though above ground; nothing therefore short of Heaven can satisfie thee or ought so to do; and if upon these Terms thou canst not be admitted into his Rest, sure he will have but little, who went *thither to prepare a Place for thee.* Joh. 14. 2, 3.

This Hope then we have as an Anchor of the Soul, both sure and stedfast, and which entereth into that within the Vail, whither the Fore-runner is for us entered, even Jesus made an High Priest for ever, after the order of Melchisedec, Heb. 6. 19, 20. Thus Building up your selves in your most holy Faith, and Praying in the Holy Ghost, keep your selves in the Love of God, looking for the Mercie of our Lord Jesus Christ unto eternal Life, Jude 20, 21.

CASE XX.

Intercession for others: With Complaints concerning many Things which are amiss in our Times.

BUT Hast thou not a Good Mind (before parting) to speak a Good Word Intercession for others,

Psal. 137.

6.

Psal. 51.

18.

Word for others also? This hath been constantly the way of the Spirit of Adoption. When *David* came before the Lord upon the saddest Occasion that ever his Soul was acquainted with, when He was most full of his own Concernments, and had most cause of Fear that his appearing for others might do harm rather than good, yet then he ventures to drop a word for *Sion*, and remembers *Jerusalem* amidst his greatest grief, as well as he prefers her before his chiefest joy. Do good in thy Good Pleasure unto *Sion*, build thou the walls of *Jerusalem*. What his Sins had weakened, and attempted to Ruine, He endeavours to strengthen and Repair by his Prayers, and seldom do ye see him rise from off His knees before He had pleaded the Church's Cause, & oftentimes he makes that his only errand, as you may find by several *Psalms*, pend for no other purpose.

Nay many times the best Pleaders feel not their hearts warm in the work, till they come out of the narrow circle of their own personal Concernments, & launch into the business of the body of Christ, and then are their Hearts fixed by the Spirit of Grace and Supplication, the great Soul of that Body.

But

But now adays many praying persons can find little to say; unless by way of complaint concerning the publick; Be it so, you were told at the first that the word here translated *Arguments* signifies *Complaints* also; if then thou canst make the Cause of the publick thine own (as thou oughtest to do;) Go order thy cause before him, and fill thy mouth with *Arguments*.

1. Plead for his poor *Persecuted* people *Arguments*
all the world over, ask if it be nothing to him to see the blood of the Martyres of Jesus Christ, spilt like water upon the ground even to this day, in *Piedmont*, *Poland* and other places? are not the eyes of his glory weary of such sad spectacles? all if there be not with them, even with them sins against the Lord, and if the Rage wherewith they have slain his Servants reach not up to Heaven, 2 *Chron.* 28. 9. it was wont so to do in former times? Complain that their bones are scattered at the Graves Mouth, as when one cutteth and cleaveth Wood upon the Earth, *Psal.* *Isa.* 26. 21.
141. 7. and ask if he look not on to require it? When shall the Earth disclose her blood, and no more cover her slain?

2. Complain that there's nothing visible

Rev. 17. 6. sible towards a Reckoning with that
 Though drunken *beast*, which makes it self drunk
 the thou- with the blood of the Saints as with
 sand years sweet wine; nay, he seems of late to
 Rev. 20. 2. blow upon some enterprizes level'd at
 were gran- them, and to shine upon the Counsels
 ted to be- of the wicked. Ask him when shall those
 gin at the *fourty and two moneths* be expired (for
 time of *times* De- men miss it in their calculations and
 Constan- conjectures) when shall the mountains
 gree, *An.* flow down at his presence (and the
 Dom. 311. and to ex- Seven Hills amongst the rest) when
 pire, at shall the powers of the Earth melt like
 the rising Wax before the fire, at the presence of
 of the Ot- the Lord, at the presence of the God of
 toman Fa- the whole earth? *Why is his Charet so*
 mily, *An.* long a coming, why tarry the Wheels of
 1310. and his Charet? Mind him that the harvest
 the Devil of the Earth is not only ripe, but even
 then let loose a- dried up and withered, *ἡ γῆ ἐξηράνηται καὶ ὁ καρπὸς αὐτῆς ἐξηράνηται*
 gain, yet must he have no more time, *Rev. 14. 15.* compared
 long time with *Matth. 13. 6. and 21. 19.* A
 to play wonderfull expression of His Patience;
 reekes in the world, but how long Lord Holy and True?
 as appears when, oh when shall it yet once be! Ask
 by com- Him if His soul takes any pleasure in
 paring, them, that he thus long continues them.
 Rev. 20. 3. Cut scores with the poor *Jews*, we
 7. with are many a prayer behind hand with
 the 10. ver. them; when shall the Redeemer come
 See Dr. *Hamond*
 in Loc.

unto Sion, and turn away ungodliness from Jacob? when will he lift up his feet to these perpetual desolations, to the Mountains that have laid always waste (he speaks one would think, as if he himself thought the time very long) when shall the receiving of them be as life from the dead? tell him, we hear as yet of no noise, no shaking at all in the valley of dry bones, no coming together of the bones, bone to his bone; and yet how much of the Glory of God, and good of men; how much of that treasure is imbarqued in this bottom? when shall Saints and Nations be *Synonyma's* and *Termini convertibiles*, as is implied, Rev. 15. 3. King of Nations, and yet 'tis translated, King of Saints, as if at that time Saints and Nations should be of an equal extent and latitude.

4. Beg a watering upon his *Plantations* abroad; there are many Precious souls worthy of thy remembrance, many poor souls that need it, many praying souls to whom thou owest it, many pleading souls who will repay it; therefore you that have escaped the miseries that have befallen others, remember the Lord (his concernments and people) afar off, and let *Jerusalem*

come into your mind, *Jer. 51. 50.* Many, have friends and relations with whom they enjoy little Communion in this world, pray ye may meet at the right hand of Christ, never to part in the next.

5. Complain unto Him of that spirit of *prophannesse*, which yet domineers in our Lands, and over the generallity of our Nation, though he hath loved our Nation, and hath wrought such Salvations for us, as can no where be matched, save in the story of *Israel*; he hath given some into our hands, others under our feet, (I need not name them) sure or all the world *Englsh-men* are under the most powerful obligations unto holiness; but alas, how ill do we requite the Lord, like a foolish people and unwise: Oh pray that Christ may indeed

16. 12. sprinkle many Nations, and ours among the rest in a special manner, with His blood and Spirit, that we may ye become a *peculiar people zealous of good works.*

6. Press Him to cast out that *unthankful* spirit wherewith so many are possessed even to a strange degree of distemper that hath befallen us, which is said of *Egypt*, the Lord hath mingled a *Perverse Spirit* in the midst of us which causeth us to err in every work as

drunken

drunken man staggereth in his vomit, Isa.
 19. 14. We are ready to reel and dash
 one against another continually, many
 abusing, many despising all their present
 mercies, though but a few years ago,
 the crumbs of that loathed *Manna*, which
 now fall from our tables would have re-
 lished as most precious priviledges,
 worthy to be purchased at the rate of
 the utmost hazards and hardships; pee-
 vishness keeps many from praying for
 their Magistrates, and how can they
 look for good by them who sin in ceas-
 ing to pray for them, 1 Tim. 2. 1, 2.
 what would that blessed man if now a-
 live say unto us, who so exhorted in Ne-
 ro's time, and because he knew men
 would be backward, he backs his com-
 mands with *Arguments* from the *benefite*,
 that redounds to the Church & from the
acceptableness of this practise to God,
making supplications, prayers, intercessions,
and giving of thanks for all men, for 1 Tim 2.
Kings and for all that are in authority. 1. 2.

7. Ask when that unclean spirit of
 error, *blasphemy* and *delusion*, shall have
 its pass (according to his promise,
Zach. 13. 2.) and be sent packing out
 of our Lands? Some, not of the worst
 people, simple souls (*ἀπλούς*, as the A-
 postle calls them) have been misled

Rom. 1
 18:

hereby; and he hath said, *They that erre in spirit shall come to understanding, and they that murmured shall learn doctrine, Isa. 29. 24.* they that erred, & they that murmured, the holy Ghost ranks them together, as being of one feather; it seems there is no final affinity between the erroneous and the murmurers; but pity and pray for those who like *Absolom's* two hundred, follow their leaders in the simplicity of their hearts.

8. Bewail before Him, that wofull, wilfull, affected, Soul-murdering *Ignorance*, which as a vail covers so many hearts and faces, notwithstanding all the means of light afforded us: there are indeed too too many dark places even in all the three Nations (in *Ireland* especially) which are full of cruelty; but alas how many are there in the midst of our *Goshens* without Christ, without God in the world, meer Atheists, as the Apostle calls them, *Ephes. 2. 12.* ὁ θεὸς ἐν τῷ κόσμῳ, without any inward appretiative acquaintance with God, without any powerful, experimental, practical knowledge at all.

Isa. 29.
18.

When shall the day dawn, wherein the deaf shall hear the words of the book, and the eyes of the blind see out of obscurity

curity, and out of darkness? when will the Lord again make bare his holy arm? and spread forth his hands in the midst of our Congregations (to pull in Souls unto himself) as he that sweemeth stretcheth forth his hands to sweem ? *Isa. 52. 10.*

When will he smell in our Assemblies a savour of rest, and take pleasure in our solemn meetings, as in the days of old? how long shall all his poor Ministers complain, that conversion work hath a stop put to it every where? *Gen. 8. 21.*

9. Deal earnestly with him about the compounding and compremising of our *differences*, distances and devisions, which have given such a wound to religion, opned such a gap to Satan, which every one complains off, and yet helps to widen; beg that all the children of light may walk more in the light as he is in the light, and then shall we have fellowship one with another, *1 John 1. 7.*

Beg he would put it into the hearts of all His people, to imitate that good pattern, *Judg. 1. 1, 2, &c.* which doubtless waits for a Spiritual accomplishment as well as all other things which happened to them in figure. *Judab* hath the priority given him, *jure devino*, by an Oracle from Heaven, *Judab* should go up first, Behold I have delivered the Land into

into his hand, and yet hereupon he des-
piseeth not the aid and assistance of his
brethren but invites *Simeon* his brother
to engage with him against the common
adversary and promiseth the like assis-
tance unto him, and speeds never a whit
the worse for it, but the better; God
is so far from being offended with this
practise that he blesseth it exceedingly,
and delivered up the common enemy
into their hands; thus would he deal
by us as to our spiritual enemies, could
we unite to engage against them, and
leave our pickerings and carnal contend-
ings to overtop and Supplant and im-
pose upon one another.

10. Lastly, Prefer one Bill of com-
plaint more in a case which few think
of, notwithstanding all our Boastings
and pretensions to a through reforma-
tion, and that's this: Few men now
adays do honour the Lord with their
substance, few look at this as a duty

Prov. 3.
9, 10.

*Domum est
integri-
tas axi-
mi.* God
by exact-

ing this Tribute tries the sincerity of our love, faith
obedience; when the *Israelites* would not endure the
sight of him, who came to demand the Tribute, it was
a sure sign of their total and final revolt and defecti-
on, it was then high time for *Rehoboam* to get him-
self gone.

it as if they were turned *Independents* indeed, and did not depend no not upon God Himself, or as if God Himself had lost his propriety, and there were now no rent-peny, no acknowledgment due unto him, save such an one as costs us nothing; Surely God from the beginning reserved and claimed a part due to himself, who gave the whole, and whatever there was besides; this also was in the sacrifices of *Cain* and *Abel*, an acknowledgement that God hath a right in every man's goods; afterwards he publisht and put in his claim more peremptorly; *Exod. 22. 29. Thou shalt not delay to offer the first of thy ripe fruits and of thy liquors: the first born of thy sons shalt thou give unto me. Non tardaberis, Thou shalt not delay*, this implies an antient usage, this is no new thing, but a Law of confirmation, and yet this was before the *Levitical* institution, *Lev. 27. 30. And all the tythe of the Land, whether of the seed of the Land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. It is the Lord's, it is his already, and had been so from the beginning of the world, and he now appoints the Levite, the stranger, the widow, and the Fatherless to be his rent-gatherers or Receivers General,*
Deut. 26.

1. King Deut. 26. 12, 13. When thou hast made
 12. 18 an end of tything all the tythes of thine
 And 'tis increase, the third year, which is the year
 observ'd, of tything, and hast given it unto the
 that Levite, the stranger, the fatherless, and
 Christ the widow, that they may eat within thy
 tho' he reprov'd all sins, gates, and be filled.

Then thou shalt say before the Lord
 none, but thy God, I have brought away the hal-
 that of lowed things out of mine house, and also
 sacrifice have given them unto the Levite, and
 and pro- unto the stranger, to the fatherless, and to
 phanation the widow, according to all thy command-
 of holy ments, which thou hast cammanded me:
 things; I have not transgressed thy command-
 what will he do, ments, neither have I forgotten them.
 when he comes as

'Tis due to him, quasi Regale vesti-
 a judge gal, as a royal revenue, and he doth
 to call us proprio jure credere, (faith Calvin)
 to an ac- when he thus disposeth of it; But where's
 count for the defect, the default (may some say)
 all our receipts where's the irregularity to be com-
 and re- plained of? I wish trial were made
 turns, whether it may not be proved (if the
 point were well studied, but I shall only
 hint it) that the * tenth part (or other
 proportion) of every mans increase, ac-
 quisitions, improvements, and incomes

* Unus-
 quisque de

quali ingenio aut artificio vivit, de isto decimam Deo in
 pauperibus vel in ecclesiis donet, Aug. de rect. Cathol. convers
 To. 9. Fol. 250. Thus did the primitive Christians, Ma-
 dicam unusque stipem aponit, &c.

s due unto the Lord even to this
 day: I am far from thinking or saying
 that it is due unto the Ministry or to
 any sort of men, but that it is due and
 ought to be dedicated to God, and to
 the everlasting Priesthood of our Lord
 Jesus Christ, by way of thankrull ac-
 knowledgment to God for the same,
 a tenth which even the Ministers and
 the *Glebe* it self ought to pay, and so
 ought to be expended in the support-
 ing of publick worship, in the relieving
 of the poor at home and abroad, un-
 der the rage of persecution in other
 Countries, and in the education of
 poor Children, the advancement of lear-
 ning (that inestimable Jewel) and
 other pious uses. And would every man
 that abounds make such a Purse, and
 account it *depositum pietatis*, as a sacred
 Treasury or Corban not to be opened
 out for pious uses; how many necessi-
 tous parents, perishing orphans, poor
 Aged people, Persons Ruin'd by Fire,
 Shipwrack, or the like, might speedily
 be relieved? There is no pious Person
 but judges something due this way, and
 the *Quicquid*
Merici habent, pauperum est, Hier. In case of necessity, of
 extremity, God's Command makes relief due unto o-
 thers, makes them owners, Masters, of our superfluities;
 not that they may take it by force, but that we must give
 freely. *Trappe on Prov. 13. 27.*

*Hac quasi
 deposita
 pietatis
 sunt, nam
 inde non
 epulis, &c
 sed egenis
 alendis,
 humani-
 disque &
 pueris ac
 tuellis ve
 ac paren-
 tibus des-
 titutis,
 naufragis
 &c. Ter.
 Apolog.*

the Holy Ghost calls even a man's Charity due debt, *Prov. 3. 27. Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy Neighbour, go and come again, and to Morrow I will give, when thou hast it by thee, vers 28.* What we call giving, God calls paying; What we call Charity He counts due Debt; all the question is about the *Quantum* how much ought thus to be dedicated to God, and to fix it upon the tenth part, is neither Popish nor Legall, or Jewish, but a known Truth, or Duty long before the oldest of these was heard of in the World; This was no *natural* but an *adoptive* Child of *Moses*, nor was it a Type or Ceremony, as Sacrificeing was; (which was also before the Law) for then there must be some spiritual substance typed out by it, but it was praised by the light of Nature and Law of Reason, Morall Law, and Law of Nations every where. Why else did *Abraham*, *Gen. 14. 20.* Pay Tythes to *Melchisedec*, the great Representee of Christ, who is brought upon the stage like a man dropt out of the Clouds, only to shaddow out Christ, as if he had neither Father nor Mother, Birth nor Death, *Heb. 7. 2.* And that they were paid as a due to the

Heb. 7. 6.

δεδεκναι

κε τον

αγ-
ραμ, He

he Priesthood of Christ (sustained then Tythed
 in a figure by *Melchisedec*) the seventh Abraham
 Chapter to the *Hebrews* proves abund- which
 antly, and that *Levi* himself who took shews he
 Tythes, here payed them, and that had Au-
Levi had only a Commission (*pro tem-* to take
ore) to be God's Rent-gatherer and Tythes,
 receiver. They mistake that think the and seems
 payment of the tenth part, was then first to subject
 Abraham, *Abraham*,
 set on foot to defray the charges of that to a neces-
 sity of
 sly Worship, it was paid long before; paying of
 them.
Abraham is a full instance, four hundred
 and thirty years before the Law (as Abraham
 the Apostle observes upon another oc- gave ra-
 sion, *Gal.* 2. 17.) and I would know *axediva*,
 the very
 whether that were Will-worship in him, top and
 what Law he hath observed, what Chiefest
 rule he walked by therein? *Abraham* part of all
 would not take a threed or a shoe latchet *Heb.* 7. 4.
 to himself, but took care God might *Cain* like
 have his part, and then returned the a Churle
 rest (though now become his by con- gives the
 quest) to the former owner, but if he carion, the
 have the Tythe only by courtesie, and lean stuff;
 not Divine Authority, it proves not the he brought
 of his
 thing in hand, the Excellency of *Mel-* fruits.
frisedec's Priesthood above the *Leviti-* *Abel* like
al: for surely that had Authority to a Prince,
 his first
 like them, and so had *Melchisedec* fruits, the
 best and
 pay'd the tenth part to him long be-
 fore the Law, and *Levi* had only a fattest,
 Commandment *Gen.* 4. 4

5. *Adam* Commandment to warrant his taking of
 began this the Tythes, *Heb. 7. 5.* The *jus deci-*
 Acknow- *mandi* being long before vested in an-
 ledge- ment in other Priest-hood, and only *pro tempore*,
 the Sacri- lent to that of *Levi*.

But this was only a tenth of the
 the Skins Spoiles taken in War, may some say,
 of which what say ye then to that engagement
 God clo- of *Jacob*, *Gen. 28. 22.* *Of all that thou*
 thed him, of *Jacob*, *Gen. 28. 22.* *Of all that thou*
Gen. 3. 21. *shalt give unto me I will surely give thee*

tenth unto thee, Et hoc tam pro se quam
pro posteris suis vovet, he binds his po-

steritie hereunto as well as himself, saith

Mercer in Loc. Methinks he speaks of

it as a duty that he had been Catechi-

sed and trained up in the knowledge

of. He had the direction of the Spi-

rit for it, saith *Calvin*, and why not

also the instruction of his Ancestors

Job, &c. For *Abraham* practised it before him

And yet this good man though he pro-

mised it so surely, was not so carefu-

and punctual in his performance as he

should have been, and his omission o-

it at his return, (when hasting to pa-

cifie his brother, he pluck away a good

fleece from his estate, before the dece-

mation thereof according to his vow

seems to be the cause why the Ange-

contended so sore with him, that he

put him to his tears and prayers, a

Spoils

Hosea

Ioseph tells us, *Chap. 12. 4.* And though only, but
 e blest him, yet he sent him limping of all he
 o his Grave, *Gen. 35. 1.* God calls had, how-
 im to perform his vow, and whether ever it is
 e payed it into the hands of *Heber*, a good
 r *Isaac* the head of the Family, vel precedent
 otius *consecravit in usus sacris*, set it a for Soul-
 art for pious uses, tis all one to us, diers: and
 ere's something belonging to the Law, for *Jacob*,
 f Nature, or Morall Law for our in- He had
 ruption, and imitation, nor doth he some suf-
 ngage upon condition, the particle for his re-
 Urendred, if, *Ver. 20. untill, ver. 15.* resolution.
 hen, *Numb. 36. 4. surely, Prov. 3. 34.* *Non quod*
 his takes away the great objection, if *suo arbi-*
 were a duty according to the Morall *trio Deum*
 Law, or Law of Nature, he would have *Coluerit,*
 ngaged absolutely, and so you see he *nam direc-*
 id, notwithstanding that in the Text. *tio spiritus*
 Thus it was before the Law Ceremo- *vita legis*
 ial, and Christ approves it, *scripta*
 3. 23. and affirms that dedicating *fuit. Cat.*
 art to charitable uses, sanctifies the
 hole, as the first Fruit Sanctified the
 ump, *Luk. 11. 41, 42. & 12. 33.*
 nd finds no fault with the Pharisee for
 s Practice, *Luk. 18. 12.* for his giving
 of a tenth part of all that he posses-
 d to pious uses, but for his trusting
 it: nor were the tenths all of them
 onsumed by Christ's *Consumatum est,*
 L but

but he teacheth us even, to the end of the World, to give unto God the things that are God's, Mark 12. 17. and both we and all that we have are his, 1 Cor. 29. 14. Though he is pleased to accept a linal part in lieu of the whole.

Sacrum

*Deo non f-
ne infi. ni
in eum in-
juri a
profano s
usus m+li-
cat. r. Cal.
instit. 1.3
C. 7. §. i.*

And plain it is, that there is such a thing as *Sacrilege* now in the days of the Gospel, and I fear many more are guilty thereof than are aware of it; nay, well were it, if they were not most guilty, who seem most to abhor Idols thou that abhorrest Idols, dost thou commit *Sacrilege*, Rom. 2. 22. *Concedimus Deo*, says *Magna Charta*, when

*ad succes-
st in eor-
um decima
rum, Gro-
tus in
Loc.*

it speaks of Seperating the tenth part to holy uses which part was called by the Antients, *Dei censes*, God's Rent, nor hath God forfeited his Right, because of mans abuse or superstition.

*Origen
who flou-
rished An.
Chr. 227.
Mentions
the Pav-
ment of
the tenth
part, re-
called by*

I think also there must be some Rule of proportion for that laying by in store commanded by the Apostle 1 Cor. 16. 2. *Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him; that there be no gatherings when I come,* (according to Deut. 16. 10.) *According as the Lord*

Urban, which was as soon as any had a propriety of estate, till then believers in many places had a community of goods, because of the rage of persecution, but not in places where they were more free.

thy God hath blessed thee in some due proportion. Now if there be no rule for the quantity, a large heart may lay by too much and de-raud his Relations or other occasions, a narrow heart will be sure to lay by too little, and so be guilty of Sacrilege by alienating that which is due to God, to whom *Jure Corone*, besides Homage and fealty, service and fidelity, we owe an Honorary Tribute, though no subsidiary Rent, for that he needeth not: But this he requireth, and little comfort shall they have who deny it to him.

This (though far too little for the point) may seem too much in this place, but if the Lord would set on the sense of this duty upon the hearts and Consciences of professors, and take them off from their subterfuges, and Cavils, and Evasions, how soon would there be a Sacred Bank, a flock raised, a Temple-theasury filled, to answer all religious occasions, to give a speedy relief to the necessities of Saints abroad, at home, who starve many times while the Grass is growing, while the Alms are a gathering.

How would this roll away our reproach of being *Solifidians*, and make the Gospel vie for fruitfullness in good works

The poor
the perse-
cuted, the
widow, fa-
therless,
and stran-
ger, these
are Gods
publicans,
to gather
this rent,
Revenue,
Custom
due unto
him, his
collectors,
and por-
ters to
carry it
into his
theasury

of Hea- works, with Popish Charity and blind
 ven, and devotion, *Tit. 3. 8.* let them who have
 there you believed in God, *be carefull to maintain*
 will find it, *Luke. good works.* How would it cut off oc-
 16. 9. casions from the flesh, which craves and
 calls for all, and consumes more upon
 some one lust, than all a man's graces
 ever cost him: How would it bring a
 blessing and prove a hedge about all the
 rest of the Estate, like *Hannah's* loaf
 which was lent to God, *1 Sam. 2. 20,*
21. He gave her back five for one, and
 so will he do by every one that ventures
 with him, will ye prove him, *Mal. 3.*
1. do but try me saith he in this one
 particular, but it is a snare for a man
 to devour that which is *sanctified,*

An antient Pro- *Prov. 20. 25.* that which is and ought
 tesser, af- to be *separated* from common uses: men
 ter he had rob God, *Mal. 3. 8.* and put him to
 heard this strain for his own, and he doth it ma-
 point ny times to their sorrow, *Hos. 2. 8.*
 pressed in *9. For she did not know that I gave her*
 publick *Corn, and Wine, & Oyl, and multiplied her*
 told me *Silver and Gold which they prepared for*
 it had *East, they wasted all upon their lusts.*
 been his *Therefore will I return and take away my*
 Practise *Corn in the time thereof; and my Wine*
 above 30. *in the season thereof, and will recover my*
 years, and *Wool, and my flax, (given) to cover her*
 that by *nakedness. Si tu decemam non dederis, tu*
 the ad-
 vice of the
 renowned

ad decimam revocaris, (Aug. de temp. Dr. Usher. Sermon. 219.) Because rich men will not give the tenth to God, God many times brings them to the Tenth of what they had: God requires a seventh part of our time, because we have that meerly from his Bounty without our industry, but a tenth of our estate making a defalcation or allowance for our pains, and if he gives no increase he looks for nothing, now both as to the seventh part of our time, and the tenth part of our Estate, the Ceremonial and Levitical part being abolished, the moral use and equity remains to the Worlds end, all piety, justice, Gratitude requiring it, no Popish abuse ought to take away the use; and all Nations in all ages, practising this * duty, though in a wrong way, will rise up in Judgement and condemn us, if we who have the right way neglect it.

And who would repent his obedience hereunto when he comes to dye and to be torn away from all his outward enjoyments? then it is that mens consciences

L 3

ces ritè divide-

re though not *rectè offerre*, they admitted it as concluded on by an universal Parliament, though things are much varied by carrying far and long continuance, not answering to the Prototype and Original. * See Instances in Sir H. Sp. and Arguments from the New Testament in Dr. Carleton, Dr. Selater, Mr. Robert

Mr. Bagges wring them, and make them fling
 away apace what they can grasp no
 longer. Oh, Then it is that their hearts
 die away with anguish and astonish-
 ment, to behold all the black *Items* of
 their expences, to think how they have
 served the Devil with their Estates and
 not God, to whom they are now a go-
 ing to give an account of their itew-
 ed for: ardship when he will trust them no
 longer, they now feel the hook which
 they have swallowed, and would fain
disgorge that which they are afayed to
digest in Hell.

But alas, we have gotten a cheap
 Religion, and therefore like it because
 it saves our purses, though not our
 Souls; what praying heart feels not
 cause to bewail it, to go to God about
 it, and to fill his mouth with *Arguments*.
 If we hold our peace, men and we
 cry against them, and the furrows thereof
 of *complain*, Job 31. 38. The rust of
 their Riches shall be a witness against
 them, *Jam.* 5. 3.

I have only offered Hints to help on
 this blessed work of pleading and striv-
 ing, and wrestling with God (with
 the arms of his own Spirit,) in Pray-
 er, the decay and abatement whereof
 in our days is looked on as a sad symp-
 tom,

tom, and justly bewailed by the most spiritual professors. But alas, how few stir up themselves to take hold of God, *Isa.* 64. 7. Now it must needs be granted, that the spirit of Adoption is the best Logician, the only One, both for *Invention* and *judgement*; it was he that taught *Aristotle* and others to reason with men, as well as *Job* and *Jeremy* and the rest of the Saints, to reason out the case with God.

When he hath formed the Propositions according to his own Canons and principles of truth laid down in the Scriptures; and made the Assumption according to his office, which is to bear witness, 1 *John* 5. 6. and so hath made application of the proposition to the person, to the poor solicitous soul. He will thence clearly and strongly infer the Conclusion.

Yea, All His Arguments are highly Satisfactory, his Demonstration irrefragable, his Dilemmas unavoidable; So that he convinces of righteousness as well as of sin, and subdues the Soul to the obedience of faith, it cannot turn from him; and in like manner doth he raise and refresh it when it is weary? If we admit that distinction of a Meditation and Reconciliation, and of inter-

L 4

cession

cession, as that belongs to Christ, so this to the Spirit, not exclusively as to Christ but as to Angels and Saints departed, *Rom. 8. 26. The spirit it self maketh intercession for us.*

And without breach of Charity I dare be bold to say, he hath none of that spirit within him, who can find no help by the conscientious and constant use of this way of pleading, if it be not to suppose an impossibility that any can conscientiously use it without him; Nay, I dare say these considerations here hinted cannot miss if rightly used: Only I would advise every one that would do any good on't, to pick out and select something out of every Sermon they hear, to be repeated upon the knees in secret, which posture I judge best, both for repeating and studying any thing of this nature.

Benè oravisse est, benè studuisse, gratias egisse est, huius quàm legisse, Ad- fect, The- saur. artis memorie.

And let me add, If God will not hear thee, and answer thee upon these terms; If he do not put strength into thee, if he be not content that faith should overcome, then be thou bold to say, that all the Ministers of His holy Gospel are sadly mistaken in it and him, *Heb. 10. 25. Cast not away therefore, this confidence, this priviledge of speaking freely and pleading with your God,* which,

which bath great recompence of reward. He who so graciously answers pious ejaculations, *Nebem. 2. 4.* will undoubtedly answer the powerful *Expostulations* of Faith and *Pleadings* of his spirit: Forget not therefore how he calls his people to leave of their reasonings with Satan, with flesh and blood, and with their own evil hearts, and to come and reason out the matter with him, and what he promiseth shall ensue thereon, *Isa. 1. 18.* Come now and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wooll. And such are many of our sins, sins of a deep dye, of a double tincture, relapses are so.

But for those who live not within the lines of this *Communication*, who come not within any of the *qualifications* here mentioned, who cannot own any of these Arguments, (if it be possible any such should have the leasure and the patience to read them) The Lord have mercy upon them, they cannot *plead* and will be *pressed* to death, for want of it.

Thus have I brought you to peep through the key-hole, through the hole of the door into the Tower of David, builded

builded for an Armoury, wherein there hang *a thousand bucklers*, *all shields of mighty men*; and if you have felt your beloved, putting in his hand by the hole of the door and touching your hearts, your Bowels have been moved for him and will be more and more; you'll not be at rest till you have been arguing out the matter with him in secret daily; And so the pouring in a dishful of water may help to set the Pump a going, and cause a pouring out of your hearts to some purpose; this poor thing may serve to do the work of a Gibeonite, help to hew wood and draw water for the Tabernacle & the Altar, it may help you with those Israelites
 1 Sam. 7. that *lamented after the Lord*, to draw
 2. water and to pour it out before the Lord.

And let me say assuredly that exercise will infinitely surpass in sweetness all sports and pastimes, all the treasures and glories of this world, all the delights of the sons of men, for 'tis the delight of the Sons of God; 'tis Heaven on Earth, Heaven on this side Heaven, and will undoubtedly convey you at last into the Heaven of Heavens, there to be extasied with joy and glory for evermore.

F I N I S.

Spiritual Pleadings :

BEING, AN

IMITATION

AND

SUPPLEMENT,

OF

*Mr. Thomas Harrison's Book,
Intituled, Topica Sacra, &c.*

By Mr. *John Hunter* Minister of the Gospel at
Ayre.

K I R K B R I D E,

Printed By R O B E R T R A E, 1712.

THE

SECOND

EDITION

AND

SUPPLEMENT

OF

THE

THE

THE

THE



To the Much Honoured,

Samuel Moor, Provost,

DAVID FERGUSSON, }
FRANCIS MURDOCH, } *Baillies*

JOHN CRAUFORD, *Dean of Guild*,

THOMAS RICHARD *Theasaurer*,

WILLIAM M'GAN, *Deacon Conveener*

And the Remanent Members of the
Council of *ATRE*.

Much Honoured,

AS Ye have a right unto my work
in the ministry, so there is no-
thing more just, than that I
should dedicate this little essay
to you, both upon the account of the re-
spects I owe you, and the tender concern
for your Everlasting Interests, which I
charge my self to entertain.

Some of your predecessours have made
their Honour to shine with an incompa-
rable Lusture, by familiarity with God,
in which they were so eminent that it has
embalmed their Names to all posterity;
and procured from all the Good and Wise,
the

the best Judges of Honour, a greater esteem for the place of their residence, and Government, than even all its other advantages could acclaim.

Altho the withered state of Religion, all ranks of men have fallen into this day render the practise of these before our time to our apprehension inimitable, and the slothfulness of despair strikes us Dead, yet it becomes us to recall into our Memory their Noble Example, and ambition the imitation of it.

The principal mean left us in reserve is Prayer, & indeed we can never either learn the art of it, nor practise it sufficiently. The Apostle when he is concluding his directory to the Epesians about the spiritual Armour, adds praying with all prayer and supplication, &c. signifying that as we must cut our way through to Heaven so fighting on knees, and calling for help is the best method for assured success, as it is usual with Nations engaged in War to call for and make a confederacy with others for auxiliary Forces against the Enemy, that without this might be too strong: These who have well understood this exercise, have done wonderful things, stormed Heaven, and got what they pleased: It was said of Luther, O! what Spirit, what Faith was in his words, he made

made his request with the reverence that was suitable to God, but with so great confidence and assurance, as convinced us he thought he spake with a Friend, a Father : In his Prayers he urged the promises in the Psalms, as one who was sure all should come to pass that he sought.

Let me commend this Noble employment unto you or speak well of it before you. It hath the good report of the Living and the Dead, and hath been kind to all them in Heaven, and who are going to it will attest this; it hath been often-times to them as Goliath's Sword to David, none like it. I know nothing better, either for attaining or maintaining a frame of livelines, for often by hammering on our own hearts (when we could do no other thing) we have wrought a softness into such hard Mettals : so as they could be poured out before the Lord.

And O ! how natively doth Heavenly-ness vent it self in exclamations of Prayer, both petitions and acknowledgments ? This is it which gives a wonderful seasoning to our spirits, in the more prosperous circumstances of Life, and proves a wind that blows the Vessel toward the Fair Havens, and when the Heart is oppressed with grief, its in this it vents its trouble, and by doing so gets ease, for we must

must either have strong hands of resolution, to strangle our trouble within, or must impart it, and when we communicate it unto God, the weight of it is in a great measure gone. It is by this that what in a man unacquainted with God, is but like the groan of a beast in pain, becomes a breathing after God, and crying to heaven for help in the believer. Could we always keep up disposition for it, it would keep us up in all cases.

Let us endeavour to keep a constant tenderness of affections, by a sence of God and of our selves, in our guilt, need, and lyableness to trouble dwelling deep on our spirits, and let no breathing of the spirit allowed, even when we are not at all waiting for it, be neglected; but rather let all the impressions he at any time makes on our souls, be fed, nourished, and improven by carrying them unto God in prayer, which would at once both enlarge, and establisth them there.

With an eye to the people of my charge I have compiled this little Essay, and I could not but think it proper, that since I am appointed to be an assistant to them in their publick devotion, I should set something before them to that purpose, which might be of more constant use, and so improve both their eyes and ears as
instruments

Instruments of promoting seriousness in Religion.

That ye may be exemplary in all the dutys of your profession and your Special Character that ye may have success in the mannagement of the Government committed to you, and that thereby you may deserve and have all the respect due to Honour and Religion meeting in one, that these may make the Influence of your exemple work more forcibly, and that ye may be happy in both worlds, shall be the Prayer of,

Much Honoured,

*Your most Humble and obliged
Servant in the Lord.*

John Hunter:

English Language

English Language

English Language

English Language

John Hunter



Spiritual Pleadings.

AS Prayer is the native breathing of a spiritual Soul, without which it can no more live (and when it is well at it self it thinks so) than we can subsist without the common Air, so it is one of the principal helps for maintaining Liveliness in Religion, being that the freedom of that breathing often times awakes up a spark of life, which is so small that its hardly perceivable, unto a flame; and as it is so necessary and useful to a Soul that has any acquaintance with God, so it may be said to be more extensive in its usefulness than most of the Duties, as *Faith* is more than the rest of the *Graces*; and it is a kind of supplement for many of the effects of both: for when we cannot act Love, Repentance and Consecration of our selves to God, directly and in themselves,

selves, with any becoming distinctness & vigour, we may act them prayer-wise, requesting that we may be brought up to them, and intermixing humble protestations against our being so far short of what we ought to be, which shall be taken as some small degrees of attaining unto that which we earnestly would have.

Zech 12.
10. The Scripture tells us of a *Spirit of grace and supplications* to be poured out on the Church in good dayes, which I think imports not only liberal turning of matter, but also frame for, and Art in wrestling with God: This is a day wherein these things are as much wanting as they have been in most ages, and since, alas! we are not so happy, as to have our showers from Heaven, which was the manner of watering the land of *Israel*, we must do what we can to water our ground with the foot, as the *Egyptians* were said to do in another sense, by exciting and exerting all our giftes and graces in this noble and refreshing exercise; not that any Art can prevail on God without the assistance of his own spirit, but that he who pleases to reward the skill and pains of the frugal husbandman, in doing his best upon his soil, with seasonable showers and

Deut. 11.
10, 11.

Ha. 55.
10.

warm-

warmness for making his seed to grow, will countenance humble endeavours in things of far greater concernment.

It is a shame that we are not often at more pains with our selves; both before our Prayers to melt our Souls into a tenderness of affection, or at least to rouse them into an earnestness, and also in them, that we who stand like statues, & whose words freez upon our lips, may speak with a frame becoming God and everlasting interests, and it must be confessed, a great part of our deadness in our performance is owing to the stretching and dividing of our thoughts between what we are to say, (which is to seek) and the manner in which we would express it, which impares the force of our Spirit, as by division every thing grows less, whereas to have it well considered what we should say in relation to our case, ere we come before God, might spare us much of the labour of seeking out our Matter, and our Arguments whereby we are to urge it, and reserve most of our strength for being laid out upon the seriousness of our Addresses.

I am not for being limited to things premeditated, and as little for refusing helps, and indeed we not only see, but feel the truth of this, that our natural

scarcity of things that are heavenly, when we present ourselves before God pleads that we should value and gather them, especially since the Scripture is a store-house so wonderfully suited to wants of this kind, by Commands, Promises and Experiences: and yet the design of this little book is not so much to furnish us with matter, as a way of managing it, after the manner of pleading, so as our matter may be the more adapted both to give flame to our affections, and maintain it in them.

The Occasion of my venturing out upon this Work, was a sight I got of a little Book, that's too little known for the excellency of it, called *Harrison's Pleadings with God*, with which I was so much taken, that as I could not but desire always to carry such a Box of Perfumes about with me, so I was sorry it was no larger, and therefore that I might have something at hand, that might answer many more Cases than what are in it often occurring, I set my self with the help of my dearest acquaintance in our sweetest and most solitary hours for Conversing about Eternal things, to carry on a little *Work* of this kind, in Imitation of that Savoury Writer: not as if I thought I could ever

ever come up to or near him, for I really take him to be as inimitable, as almost any Writer upon Religion ever I read, but that I resolved to entertain my own Spirit, with something that should savour of him, however far short of my Exemplar I should fall.

I look upon his Contrivance as fine; his Invention rich, his Fancie heated, but with Coals from the Altar, his Eloquence Sublime and Spiritual, his Arguments surprizing, and his manner of urging them full of all that is soft and humble, the agreeable qualities of a Supplicant; and yet intermixed with the allowed confidence of a man that prays not only from the sense of need, but faith of Mercy. All the Objection that seems to ly against his Book, if it may be called an Objection, is that it can never go well away without a liveliness of frame, and it is so formed out of, and attempered unto this, that it will hardly agree to the dispositions that are Ordinary, and therefore it shall be of little use; But I judge it is answered when we say, that as it requires a spirituality of Frame, so it wonderfully contributes to the procuring of it; and indeed it must Insensibly carry a Soul up unto it, (as an Instrument) if it

shall have but so much seriousness, as
can serve to take on better impres-
sions.

Men gratefully have built a Monument,
To him, whose lucky Wisdom did invent,
An easier way to mannage Trade,
Or whose adveniterous Soul has made
The passage to its distant shore,
Throw all the Seas impervious before,
Both known and short; I le tell a Name
Which may with greater reason claim,
To be inscrib'd within the breast,
Of all that are the Wise, of all that are the Best,
Its Harrison, which when I hear,
Strikes with so gratefull sound mine ear,
I find my Soul ev'n charm'd away
Into that Art, he did so wondrously display,
It's He who has instructed us to Sail,
To Heaven, with a more auspicious gale,
Or to hang out our flaging Sails and Watch,
Heaven's friendly wind, which waiting Souls may
Job's earnest wish O might we deal, (catch
With God, as one when he'd prevail,
Doth with his Neighbour, is allow'd,
For Harrison did so, and how we may hath shew'd
By his rare art of Pleading he hath taught,
The Cottager to be a Patriot,
Who cannot stand and plead his Countreys cause
In that great meeting whence we have our Laws,
May plead for it with God upon his knees,
And vie with the Great Duke in all his Victories.
Yea while he doth request he can command,
For God himself can ne're withstand
Reasons himself hath made, and faith inspires,
They give Omnipotence to Saints desires.

Job 9. 32. *For he is not a Man that I should answer him, or that we should come together in Judgement.*

Job 16. 21. *O that one might plead for a man with God, as a man pleadeth for his Neighbour!*

Job 23. 6, 7. *Will he plead against me with his great power, No but he would put strength in me. There the Righteous might dispute with him, So should I be delivered for ever from my Judge.*

The great God we have to do with, may be considered either under the awfull aspect of the absolute Lord of the World, as having both a Dominion of propriety over all the Creation, and a Dominion of Sovereignty over all the Rational Beings, Angels and Men, And there cannot be a more humbling thought than that which we have of him as King of Nations: for in this his Wisdom, Justice, Power, Majesty, and Government offer to our view, and *Jeremy Argues*, the most native Result of this must be the profoundest reverence; Chapter 10. 7. Verse, *Who would not fear thee O King of Nations? for unto thee doth it appertain.* But we are allowed to entertain more sweet and engaging thoughts of God, as one who condescends from his absolute Greatness

to act as a friend with us, So as he will both use strange familiarity with the works of his own hands, and allow them to use it with him.

In these places of Scripture I have chosen for entertaining some savory Meditations upon *Pleading with God*, *Job* takes him up both ways; in the first of them he acknowledges none can plead any right against God, as one might do against another, for all our Rights are swallowed up in his, and founded upon Sovereign pleasure, there is no common Law to rid Marches between his Right and ours, and indeed these are never to be considered as opposite, the one being but a Dependance on the other, and there is not an indifferent person, to whom we can bring our Causes; for our party is our judge, and tho we should be so foolish, as to debate with God, we'll be forced to remember we are to stand or fall eternally by his Sentence, *For he is not a Man as I am, that I should answer him, neither is there any days-man between us, that might lay his Hands on both.* In the Sence of this he inclines to have things mannaged by a Plea of Mercy, rather than of Justice, only he passionately wishes a man were allowed to use
that

that freedom in pleading for Mercy at the hands of God; that one might have when he tenderly feels his Neighbour's troubles, and pleads with his acquaintance for him, in that expression, *O that a man might plead with God, as one doeth for his Neighbour*: where he seems to speak more doubtfully of the believer's Priviledges, access & boldness at the Throne of Grace; but in the 22. Chapter, he avers there is a *Seat*, which he would gladly come to, at which the Righteous may dispute with him and he would not plead against them, but rather secretly supply them with Arguments, and strength to urge them before him, and as it were against him. The word in the Original which we have translated *Dispute with him* is the same that we have for the word *Plead* in this 23. Chapter, and also in the 16. & 21. and imports an Arguing or advancing Reasons for what we say, to show our adversary that we are in the right, and bring him over unto our side; yea, it signifies an advancing Pleas of Law and Justice in some Sort for what we seek: this is the allowance of a set of Men, and we shall shortly consider the import of it, the assistance they have for improving it, in these words, *No but*

but he would put strength in me, and the qualifications of them to whom they belong, in that word *the Righteous*. For the first of which, it will be proper that it be cleared what is the manner of his Peoples manning their pleadings with God.

First, They found upon a Title to Mercy formed out of the Graciousness of the Nature of God, in such Reasonings as these; *But thou art good and Gracious, slow to Anger and full of Compassion,* Psal. 36. 7. *How excellent is thy loving kindness!* &c.

Secondly, But because Faith is more particular and bold upon experience, therefore they love to plead, as it is his disposition, so it has been his use and wont to shew mercy, *art not thou it which brake Rahab in pieces, which wounded the head of the Dragon, Art not thou it which dried the waters of the Red Sea? awake as in the ancient dayes, O arm of the Lord;* Isa. 51. 9, 10.

Thirdly, Some time they dare plead the incongruity of what is deprecated, and the Lord seems to design; when he threatned to make an end of *Israel*, *Moses* disputes it was not fit, for that it would occasion a reflection among the Heathens, *Numb. 14. 13, 14. Then the Egyptians*

Psal. 86.
15.

Egyptians shall hear of it, and the Nations which hear'd the fame of thee, If thou kill them all as one man, will say, because the Lord was not able to bring them to the Land he swore unto them, therefore he slew them.

Fourthly, They plead the suitableness of what is requested; as it's congruous to his Glory, *what will thou do for thy great Name?* and to his way of doing in all other things, Lord thou gives rain, and makes the Heaven give showers, therefore we'll wait on thee for all these things, Jer. 14. 22. Josh. 7. 9.

Fifthly, He will allow us to make our Arguments out of need, and peece up the strength of them by such expressions as these, *The Poor Committs his Cause to thee*, Psal. 10. 14. *and the needy shall not always be forgotten, the expectation of the Poor shall not perish for ever*, Psal. 9. 18. *In thee the Fatherless findeth Mercy*, Hosea 14. 3.

Sixthly, Sometimes we draw our Plea from his promises, whereby he is pleased, as it were to become Debtor to his Creature, Rev. 22. 17. *Whosoever is athirst may come and take of the water of Life freely*. Matth. 11. 28. *Come to me all ye that labour, and are heavy laden*. Upon which I mind to have heard

a Man going to Execution argued in a most assured and lively manner, thus; O Lord, Thou bade the Weary *Come to thee*, and promised *Rest* in the face of this Sun, and all the witnesses of my sad case this day, I dare averr I am the heavy laden and weary Soul, I take Instruments on it, that I must have rest upon thine own terms.

We are not here to conceive, that our Arguings can give God any new thought of things, or dispose him to any Inclinations, which he had not eternally to do good to man, but they are usefull for forming our own spirits unto a tenderness & liveliness, necessary for making Prayer, & receiving the effects of it, for we no more draw him by our reasonings, than the raw Sailer makes the shoar move toward himself, tho he is ready to think he does, but we do well if we draw our selves up to him by such arts, as things of a great weight are lifted by Engines of curious contrivance; for indeed we have as much reason to wrestle with our selves as with him, and we must many wayes veer about to get out to a roomthie Sea, or catch a favourable Gale, and it will cost us labour to know how to place our sails, I mean arguings with God, so as they may

may best receive the favourable influences of Heaven, and oftimes we must shift the Sails, when the first choice will not do.

Seventhly, The soul turns even arguments of *Discouragement* so happily about, as they serve to give a noble confidence, and boldness unto Faith: If it be urged, Justice must be satisfied, and the Law honoured, the answer is made, therefore I should be pardoned; for our Lord Jesus Christ his sufferings are a more noble satisfaction than what I am capable to make, and God will get more honour by my being discharg'd throw such a Cautioner, than my eternal chains could yeild; And if it be insisted upon, sins are great, and it seems not reasonable, that such should be forgiven, the soul is able to strengthen its own applications to mercy thus, O it is most reasonable, that *where sin hath abounded Grace should superabound*. Pardon mine iniquity, for it is very great, is good reasoning with him, who makes mercy illustrious upon the most desperate like instances of Guilt, and if it should be said, it is a kind of presumption to plead so, *For it is not fit to take the childrens bread and give it to the dogs*; the Soul can say, true Lord! but yet the dogs eat
of

Psal. 25.
11.

of the crumbs which fall from the Children's table.

Eighthly, Where the Spiritual dexterity of disputing goes not this length, there is an Answering of Objections : As when
 Joh 9.31. *its told the supplicant, God bears not sinners; The believer can say, impenitent Sinners, who allow themselves in any known iniquity, and he hopes, however humble he is, that he is not of that*
 1 Joh. 3. *number: and to that objection, He that*
 9. *is born of God sinneth not; he can reply, that is, sinneth not with a complacency in his departure from God.*

Its easie to account for all this freedom and skill the Believer hath at the Throne of Grace, if we consider there is an indeficient secret Supplie of strength secured to him, God will not plead against him with his great Power; no, but he will put strength in him, if he plead against him; its but as a Father Reasons with his Child, for putting him to the Exercise of any capacity he hath, and that he may teach him to maintain his Cause, and have the pleasure of hearing his little Answers, which he either furnishes altogether, or makes out for
 Lam. 3. *him; it is not his manner to crush the*
 35,36,37. *Prisoners of the Earth, under his feet, to subvert a man in his cause, or to turn*
 asid

aside the right of a man before the face of the Most High, the Lord approveth not. If he should plead against us with his Great Wisdom, all our reason should fail under the force of his Convictions, if he should Plead against us with his Great Justice, our courage would sink, so as we could not say one word; and if he should Plead against us with his Power, we should cease to be, or Plead any thing at all; but Blessed be his Name he takes another way, and it's owing to this secret supplie of Strength, that we have it upon record, to Jacob's never dying Honour, *Hosea* 2. 3, 4. That by his strength he had Power with God, yea he had Power over the Angel, and prevailed, he weept and made supplication unto him, a victory by all the softness of submission and request, as it were, God in Jacob was more Powerful than God without him: it's in this the Spirit, the Force, the Art of Prayer or Wrestling lyes, & the Holy Ghost, the great Advocate of man within him assists and mannages the soul in this exercise, Especially in two respects.

First, He furnishes matter, *We know* Rom. 8.
 not what to pray for as we ought, but 26.
 the Spirit helps our Infirmities. O what
 Noble

Noble fields of Meditation, and fuel of affections does he lead them into, who by reason or darkness cannot so much as utter Words before God.

Secondly, He gives liveliness where by they can urge humble requests, both a liveliness of Faith, to assure the confidence, and hope of success, and Love to pursue the Blessings that Faith directs unto, and this may be imported in that, *He helps us with groans and sighs that cannot be uttered.*

This is the Spirit which breaths the breath of Life into the Souls of all the Godly, and this natively acts it self in breathing after him who is its Original; by the egremons of Faith and Prayer; and as he is compared in his Breathings to the blowings of the Wind, the comparison may well hold in this, thus as the Wind oftentimes rises surprisngly in a dead calm; so he is pleased seasonably to come in upon the Soul, who under the most discouraging and sinking fits of heartlessness toward the things of Heaven; sometimes with his most piercing and rousing Blasts of North Wind; convictions & terrors, and at other times, with the more Gentle Gales of a South Wind, sense of Love, hope of Heaven, and joys in Himself, and the

like a wind coming over a warm country, kindly thaws the Soul into such a softness, that all its faculties melt into the Divine Will, and the man acts strangely complacential Emotions toward God, and lively embraces, and sprightly Con-
 verses with him, as the *Amorous flower* is said to do to the Sun, in his return with his benign and chyrishing beams, and he hath such a relish of the sweetness of this case, that he falls down, and worships the author of his often restored Life ; as ever the *Persian* adored the Sun of nature, for his stated returns, and renewing the face of the decayed Earth. I think I hear one who holds himself obliged for light and life, unto the Spirit of God, with all the elevation of Soul he can attain unto, expressing his Adorations thus.

last of the adored Three,
 proceeding from the Father and the Son,
 by an Inexplicable misterie ;
 the sweetness of them both hath flowed
 upon our Souls, by breathings thou allow'd,
 Which can restore us, when we are undone.
 the Father is Loves everlasting Spring,
 the Son Love's precious River, which did bring
 the great designed Bless in crimsons stream
 down to the Sons of Adam, but we Sweeten
 a Foyes of the blest'd Spr't, as in the Sea,
 in which that Spring and river alwayes run,

Their Love our great concernment hath begun,
We ow its consummation unto thee.

When we like Wind-bound Seamen ly,
Or tug at Oars of unassisted pains,
Without Success, we only try
Our weakness by the rattling of our Chains;
But if thou breath, the fetters all are loos'd,
The chains dissolve, and this our mouths confess
By free requests which hitherto were clos'd,
And praise as fast as Prayers they express:
So Birds relieved from the Gin,
Both mount and sing the happy State they're in.

Blest guide of wandring Souls, who made
Each argument of all the Scripture's Store,
And shows us to it, and when thus we're led,
Thou makes it sweet, its infinitely more.
What can the heap of fuel do,
If there be nothing to strike up the Fire,
The best of arguments are useless too,
If Heavenly breathings don't inspire
Our Souls with kindly heat, we'd soon perceive
Prayers would sink us, when they should relieve.

Thou as the Sp'rit of Life does move
Throw all the veins of each Believers Heart,
Yea that Great Body of the Church above,
And that below is quickned by thy Love;
By thee they both perform their part
In Prayers and praises, and it's echoed loud,
Thanks to the Son who gave us Royal Blood,
By taking ours, and thanks unto his Spirit,
By whom the life of God was added unto it.

Thy blowings coming o'er the field
Of Scripture Promises can make them yeild
Their sweet perfumes ev'n as the winds

*That from some warmer Regions rise,
Wherein the Soul is Stor'd with all the kinds
Of odoriferous Herbs, sometime surprize
The passing Sailer, with so great a Sweet,
That all the Charms of Smell do seem to meet,*

And now, I shall only say something about the Qualification of the Man who is allowed to Dispute with God: He must be *Righteous*; that is he must have both the Righteousness of *Justification*, by Believing, and that of *Sanctification*, by Holiness of Heart and Life: God beareth not sinners; it's true the worst of men are commanded to make prayer, but they are not allowed the Familiarity that a man of God's Acquaintance hath, who may go with all that ails him unto God, and tell him what the World may not know, and he takes no trouble of even importunity it self, and he makes out the Requests of his people, which are but imperfect and broken expressions in themselves: But blessed be his Name, he hath not excluded even from Arguing with him all but these, for we may argue with him as Men, when we cannot argue with him as Saints, and plead General, when we have no title to Special Promises, drawing our reasonings from the Actings or the necessities of Nature, which is also his

own in some respect, when we cannot
from the attainment of Grace.

Some of the *Cases* I have offered *Arguments* upon are fitted unto the one
sort, and some to the other.

C A S E I.

Need of Mercy.

Need of Mercy **A**ND *First*, if thou would go and
seek Mercy in the General, and
indeed this must be one main plea for
answer to all thy particular *Cases*, thou
may take words in thy mouth, and
urge hard for it, by such *Arguments* as
these,

Arguments *First*, Lord thou hast implanted Mer-
cy into the nature of man, and we just-
ly count him unnatural who hath it not
and this Mercy of man extends not only
to the rational Creature like himself
but even the unreasonable, we are moved
into compassion by the sight of ex-
tream misery on the beast that perishes
shall it not be found with thee who art
infinitely perfect, and toward a creature
Thou hast given such a vast Soul un-
der that its capable of living in exquisite
pleasure or torments, as long as thou
hast a Being, can thou be behind with
the works of thine hands, in so Nob

a quality as this is, which sets off every Nature.

Secondly, Thou hast been pleased to say very great things of Mercy, as taking a pleasure in commending it, it's thy pleasure, thou art rich in Mercy: it's the Attribute thou hast plac'd next thy Being in the Proclamation of thy Name, *The Lord the Lord God Merciful and Gracious, long Suffering, and abundant in Goodness, &c.* Thou hast said it reaches to the Heavens, is in the Heavens, and above them; what mean all these words? how becoming unto them is it that thou should show it to many creatures, yea to all that call upon thee, yea that thou should seek out occasions for so Glorious a display, that thou may signalize it by them, how shall we keep up the Faith of what is said, or the Honour we owe that great Attribute without some experience of the truth of these things.

Thirdly, Thou hast made use of all the sweet words that can induce a Sinner to have Good thoughts of thee, upon this head, *The Lord is Good and Gracious, slow to anger, and full of compassion, ready to forgive, easie to be intreated, who will repent him of the evil, and turn again;* upon the Faith of these the Sons

of men come unto thee, and we among the rest desire to come, Lord we plead
Thou wilt not cut off the expectation of the Poor, nor suffer the hope of the needy to fail, for it's all founded upon the good report thou hast made to go of thy self; wilt thou send us away empty, after we are come out upon it? what would this do but tempt us to think thou art
 Psa. 9. 18. *like the waters that fail and thou hast deceived us and we were deceived?*
 Jer. 15. 18. 20. 7.

Fourthly, Hast thou not said, *As the Heaven is higher than the Earth, so are thy wayes higher than ours, and thy thoughts than our thoughts*, to hold out to us, that thou shoves Mercy where man would reckon it presumption to expect or seek it.

Fifthly, Thou knows, without my looking on thee as Merciful to my experience thy Attributes can never have a sweet aspect to me, thy *Wisdom* would appear like cunning to take advantage of me, *Power* like Tyranny, *Holiness* like irreconcilable enmity, *Justice* like Rigour and severity, *Faithfulness* like peremptoriness; but a fence of Mercy would put a Glorious lustre on them all: Power and Mercy joyn'd together render thee in the sight and acknowledgment of thy Creatures wondrously

fit to be the Governour of mankind. *IPsal. 62.*
have heard Power belongs to thee, also *II. 12.*
Mercy, thou wilt give to every one ac-
cording to his Works.

C A S E II.

Want of Light in things of God.

AND because *Light* is the first *Want of*
 great Mercy God bestows upon *light in*
 a Soul, he designs everlasting kindness *things of*
 for; as it was the first particular piece *God.*
 of his Workmanship in Nature, *God*
said let there be Light and there was
Light, Gen. 1. 3. go and plead earnest-
 ly with him, that he would give thee
 this fundamental Blessing of Spiritual
 Illumination, without which all his
 Mysteries are lost to thee, and upon
 this head thou mayest say,

First, I know the natural *Light* of the *Arguments*
 most exalted humane Reason, and the
 artificial *Light* of the most exquisite
 Learning, can never suffice for Right
 conceiving of the things of God, as no
 man ever yet saw the Sun but by its
 own light; neither can any perceive
 thee but by thine: thy Spirit is the
 great Interpreter of thy Word, and
 Providences, who can Satisfyingly ex-
 plain them, and I desire to be content
 with no less than Heaven's Demonstra-
 tions

tions for things of Heaven and to know and believe God's matters upon his own Testimonie, which none is able to resist *O let me in thy Light see Light.*

Psal. 36.
9.

Secondly, If the poor Blind man to whom thou hast denyed the comfort of the Natural Light, urges so hard we should pity him who never saw the Light of day, and in this has so strong an Argument to work on our Compassions, allow me to plead with thee, pity one who never saw the Light of the *Sun of Righteousness*, that more precious and Glorious Sight, and since we give the greatest Alms to the Blind and Lame, because their visible Misery assists and inforces all their Requests, may not I expect thou wilt give liberally, if thou should allow me only one request, and should ask what wilt thou that I should do to thee? this should be it, *Lord that I may receive my sight.*

Mat. 20.
33.

Thirdly, I believe there must be a great Distinction between the Knowledge that the Natural and the Spiritual Man has of thee, for I see he that knows many of the things of God, and can talk strangely of them, yet seems not to be perswaded of all he says, otherwise he could not but make a better

ter

ter choice than of this poor World for *his all*, but thine own find *the treasure* Math. 13. 45.
hid in the field, and for joy thereof go,
and sell all they have, and buy it, this is
 not only a knowledge but a believeing,
 so as to say, now we are sure that
 these things are so, and we venture our
 Everlasting *all* upon the Revelation, O
 make us know the great Difference
 which lyes in this, between being taught John 6. 45.
 of men and being *taught of God*.

Fourthly, If it be said of Natures
Light, truly the light is sweet and a plea-
sent thing it is for the eyes to behold the Sun, Ecc. 11. 7.
 how much sweeter would it be to behold
 thee, the Original & Primigenial Light,
 and to have a Light from thee, shin-
 ing upon all other things with us!

Fifthly, Thou knows how much such a
 Light as this would establish my heart,
 and assure my Way, in the Dutys of
 Religion, and that according as this
 grows or decays, rises or falls, so does
 my Seriousness and Liveliness in Ever-
 lasting concerns, when thy Light strikes
 Vigorously on the Spiritual sense, I'll
 go to work *Vivaciously*, but when that
 withdraws, my Spirits sink as in the
 darkness and Horrors of the night.

Sixthly O how becoming and futeable
 is it unto thee to give light to one who
 sits

Isa. 10. sits in darkness, thou art the *Light* of
 17. Jam. *Israel*, *The Father of Lights*, from whom
 1. 17. the best of Gifts descend, thine it is to
instruct with a strong hand, who teaches
 Isa. 8. 11. *like thee? thou teaches to profit, and*
 Job. 36. has thy Chair in Heaven, and instructs
 22. Isa. more in one Moment, than all the
 48. 17. Doctors in the World in years or Ages.

Seventhly, Thou called unto thy self
 Math 20. two blind men who sat by the way
 39. side, and cryed that *Jesus the Son of*
David would have Mercy upon them, and
 restored their sight, therein giving us,
 among many others, a speciall ground
 of Hope, that thou would do some such
 thing for us; wilt thou not pity us,
 who requests a more valuable favour
 than they who sought eyes that they
 might see the light of the Sun of nature?
 we seek Illumination, that we may be
 capable to do thy Work; Thou who
 answers Desires for Natural things be
 pleas'd to answer requests for things
 spiritual.

C A S E III.

Need of Forgiveness.

Need of
 Forgiveness. **B**UT since *Pardon of Sin* is that pre-
 cious Channel, by which he con-
 veyes so many Mercies to the Creature,
 thou mayst go, and plead for it by such
 Arguments as these. *First,*

First, Lord I have heard Thou art ^{Neh. 9.}
 a God ready to pardon, slow to anger, of ^{17.}
 great Kindness, and easie to be entreat-
 ed, which gives me ground to think
 thou wilt bestow this favour upon all
 that humbly seek it, and that thou art
 even waiting for peoples coming to
 make request for it, that thou may'st
 have occasion to show thy Gracious dis-
 position, I am among these that seek it
 this day, O forgive first the unworthi-
 ness of my Prayer; and then the Guilt
 I plead against.

Secondly, I know thou loves to make
 discoveries of thy Power, and thy Power
 cannot but be great, if thou shouldest
 pardon such Sins as mine, which when
 Conscience does its office with me, I
 am tempted to say are greater than
 can well be forgiven; it's called a kind
 of Power among men to be deny'd unto
 revenge, O what Omnipotency must it
 be that can bear with my Provocati-
 ons, so as to give me a Reprive, but
 how astonishing must it be, that can
 give a full Remission ! Thou art Lord
 of thy Fury, and Master of thy self, o-
 therwayes I could not expect it, there-
 fore I beseech thee, let the Power of my ^{Num. 14.}
 Lord be great according as thou said. The ^{17, 18,}
 Lord God Merciful and Gracious, long ^{19.}
 Suffering

Suffering and abundant in goodness and Truth, Pardoning Iniquity and Transgressions, and give me evidence of it by pardoning mine.

Psalm 130.
4.

Thirdly, I know thou would be feared, and this is due unto thee from all thy Creatures, but thou can never be feared as thou shouldst without bestowing this Mercy, *There is forgiveness with thee that thou mayest be feared*, without it I may fear thee, as Devils and Damned Persons do, with desperation, and horreur, breeding perpetual aversion; but this is a Fear not good enough for a God, who is so much to be Loved, I would gladly have a better for thy sake, a Fear mixed and sweetned with Love, Humility, Tendernefs and Submission.

Fourthly, I believe that thou hast plac'd that Word in thy Name, when thou Proclaim'd it to *Moses, Pardoning Iniquity Transgression and Sin*, of design to shew us that thou forgives all kinds of sin, and as my Transgressions are of many kinds, so some of them are of the worst.

Math. 18.
22.

Fifthly, Thou hast bidden us forgive our Neighbour, *Tho he offend against us seventy times seven*; may I not expect thy forgiveness shall be oftner than that of man, as thou art greater than he,

he, as there is no comparison betwixt thee and him in Nature, so let there be none in thy Graciousness, and multiplications of *Pardon*. Thou saidst thou wouldst not go into the City, to destroy it, because thou art God and not Man. Hos. 11.

O how becoming is it unto thy being God, that the instances of Pardon should be innumerable, since thou hast commanded us to extend ours so far?

Sixtly If thou wouldst forgive mine iniquity, it would cure me of all my uneasiness, it should be health to my Bones, and I should not feel my sores, *the Inhabitant shall not say he is sick,* Isa. 33. 24 when his Iniquity is pardoned.

C A S E IV.

Pleadings for Faith in the Son of God.

BUT thou art (and thou cannot but be) sensible, that there is something essentially necessary to thy obtaining so great a Mercy as *Forgiveness*, even upon thy part, for tho' the Covenant of Grace may be called *Absolute*, & rather a *Promise*, than a *Covenant*, for all necessary to Life and Godliness must be of free Grace, yet some things must be done in order to make thee capable of many of its Blessings, and *Faith* Pleadings for Faith in the Son of God

is

is a main one of these, upon the consideration of which thou art complaining, thou cannot attain that superlative esteem of our Lord Jesus Christ, which would oblige thee to venture thine everlasting *all* upon his precious offer in the Gospel; upon this head thou may'st Go and plea in such a manner.

John 6. *First* Lord I have eard *That no Man*
 44. *can come unto Christ, except the Father*
 Rom. 9. *which sent him draw him*, and it is not
 16. *of him who wills, nor of him who*
 Eph. 2. 8. *runs, but of God who sheweth mercy,*
and all that are saved are saved
thorow Grace, by Faith, and that
not of themselves, it is the Gift of
God; Therefore I come to seek it at
thy hands, Never man had it another
way, I know and I own my nature is
as backward as any can be.

Secondly, I know the Covenant thou
has made with Man for Salvation is
 2Sam. 23. *well ordered in all things*, and this is an
 5. *of its pieces of precious Order, that*
thou not only provides a Great Reward
for him who enters into it, but also
hast secured the very condition of it, &
for our Encouragement called it the
 Eph. 2. 12 *Covenant of promise, so that all must be*
of thee.

Thirdly, If thou would be pleased to
 enable

enable me to *Believe* I should do Honour to all thine Attributes, I have thrown so much dishonour upon; and especially, I should Glorify thy Wisdom in admiring the precious and Glorious Contrivance of Salvation, by such a Redeemer as thine own Son; I should Celebrate the praises of thy Mercy, that set Wisdom on search for so great a thing, I should justify the Procedures of Justice, in taking satisfaction of such a Cautioner, when the Guilty sinner could not give it in such perfection, and should commend the Holiness of God, for that he would not bestow life on the fallen Creature, but in this way so becoming the Greatness and the Glory of his Nature.

Fourthly, O! what a sad matter is it, that all my Dutys of Religion should be at best nothing else but Splendid Sins, specious Formalities, and they can be no other without *Faith*, without which it is impossible to please God: I desire to lament it, that all the Acts of my Devotion in this Case are but the performances of an enemy, little better than Acts of Hostility.

Fifthly, What an Heart must it be, that cannot Bless God with the utmost Liveliness, for that ever he pleased

Heb. II.
6.

to send our Lord into the World, and that cannot give thanks to that Redeemer, for his being willing to come, and stand betwixt us and endless wrath.

1. Tim. 1. 5. Can I but think it a *faithfull saying* and therefore be most thoroughly perswaded

of it, *and worthy of all acceptation*, and therefore with the most endeared affections, and most cordial embracements I am capable off, laying hold upon such a Condescension as this is. O! may I be perswaded that *he is able to save to*

Heb. 7. 25. *the uttermost all that come to God through him, because he ever lives to make Intercession to the uttermost of all our Hopes, of all our Belires, of all our Guilt, of all our Capacity, and to the uttermost of Eternity: and by this be perswaded unto him, and say, with all my Heart I am well pleased with the device of Salvation through him, and desire to be happy through none other, counting nothing so desirable as to be found*

Philip. 3. 9. 8. *in him not having mine own Righteousness which is of the Law; but the Righteousness which is of God by Faith: and may I count all things but loss and Dung for the excellency of the knowledge of Christ, and*

Mar 9. 24 *that I may win him. Lord I would gladly believe help thou rebellng unbelief, and bring into Captivity every thought unto the obedience of Christ.* CASE

C A S E V.

For the Reviving and Relieving Influences of the Holy Ghost.

BUT because it is necessary that thou For the should serve God, with a perfect reviveing Heart and willing mind, without which & relie- the Mercy of Pardon would be a very ving in- incompleat Happiness, and also very fluences tasteless to a renewed Soul; plead with of the Ho- God for the perpetual breathings of his ly Ghost. Spirit, to hold thy Heart always in Warmness and Softness, and to make his Work to go well away with thee.

First, O Lord! thou knowest how Arguments useless it is for me to tug at the Oars of unassisted endeavours, and what a great measure of hopeless pains is in this poor exercise; the Seamen can never think to make a Voyage without the favourable Gale, which he watches for, nay not so much as to get his Vessel brought to motion without it, and I can do no more in Grace, than he does in Nature.

Secondly, Thou hast not only appointed the Sea, to be the Element whereby a perpetual Trade should be kept up, but has ordered it so in Nature, that the Winds shall often blow from different Corners of the World, to answer

the necessities and Expectations of Traders and Passengers; may not I plead that thou who hast appointed Ordinances and other means also, whereby we may get up to Heaven, would be pleased to do as much in Grace, as thou dost in Nature, add the Propitious gale of thy Spirit's breathings.

Thirdly, We have it put out of question and debate, what has been thy compassion to the Sons of Men, in that thou
 Jo. 3. 16. *sent Our Lord Jesus Christ into the World to save them;* and it is as much beyond all doubt, how great his kindness towards us was, in that he was *pleased to*
 Math 20. 28. *give his life a Ransome for many.* O let us have an Evidence of the Compassions of the Spirit of God also, that we may give our praises to all the three Persons of the inconceivable & adorable God-head, and how shall we have this proof, but by the Spirits doing his work upon the Soul of man, to reach the great design of Christ's Death, in his convincing, Exciting, Reviveing and Refreshing Influences upon our heartless Hearts. We must look upon our Praises as Incomplete, although we can ascribe Glory to God who devised our Redemption, and to him who bought it at the price of the most precious Blood that ever

ever was shed, if we cannot add unto him also who has by his Seasonable and incessant Breathings perswaded us to venture our everlasting *all* upon that precious way to Heaven, and has always maintain'd the Sence of the happy choice we made, when first we were led in to thee.

Fourthly, We are Debtors to thee for thy offers of Salvation, but we shall never be in Case either to get good of it, or give thee Praises for it, if thou do not allow thy Spirit, to give us a Sence of our Obligations, and set us to our Work: and O what pity is it, that so great things should be lost on us, for want of somewhat more, which could make all reach its design, we Deut. 32. have heard *thy Work is perfect*, and 4. thou bestows thy Gifts *Liberally*, and Ja. 1. 5. we plead, that belongs to thy Liberali-ty, that thou should give us Mercy in such a way, as we should be the better of it.

Fifthly, This is one of the best ways in all the World to make thy self precious to our Souls, to give us often-reviveings by the breathings of thy Spirit: If the sweetness of Natural life be so great, that it renders all the means of its Support and Refreshments so desirable,

fireable, how much more delightfull is that Supernatural life of God in the Soul of Man, and how much would it endear unto us the Spring of that life, to feel often the Emanations of it upon our dead and fainting Spirits. We should be ready to say, wee'l never forget that of which we hold our Life.

Psal. 119.
93.

C A S E VI.

Complaint of the want of Fervency in Love to God.

Com-
plaint of
the want
of ferven-
cy in love
to God.

BUT, it may be thou finds it's thy ordinary case, that thou cannot exercise any lively Love of God and Christ, yea thou dare hardly say, thou hast a rational Love to him, and therefore thou concludes thou canst have no reality in the matter of Religion, and that wrathful denunciation, *Let him be* 1 Co. 16. *accursed who loves not our Lord Jesus*
22. *Christ*, has a dreadful sound oftentimes in thine ears, upon this Case thou may Go, and plead with him thus,

Arguments

First, Lord what a difficult thing do I find it to love thee in sincerity, how much more *with all the Soul and Heart, and Strength*, Thou art so Spiritual, it is much for me to take thee up at all
Mark 12. 30. *and more for me to be taken up with thee*

thee, in these Elevations of Soul that are becoming. I am so under the power of Sense, that I can hardly get one abiding impression of thy Glorious and Spiritual Perfections, these are Ravishing to the Angels & the unbodied People, who are freed from the dulness of such flesh and blood as I have; but to me they cannot be so takeing, because not so suited to my mortal state, so wholly swallowed up in what is visible. Thou who said *that as a Father pitieth his* Psal. 103. *Children, so the Lord pitieth them that* 13, 14. *fear him; because thou knows their frame, and Remembers they are Dust,* be pleased to consider the disadvantages I suffer by this body, and pardon the weakness of my conceptions of, and affections unto thee.

Secondly, Although thou hast made thy unconceivable Loveliness to be more takeing to us, by giving a discovery of it in the Son of God being made man, whereby thy Glories in the Face of Jesus Christ shine less dazeling, and more sweetly, yet even by this we cannot get up to the exercise of thy Love: O what a sweetness must it be, that when thou hast drawn thine Image upon the Person, (who I must own) has done more for me than all the world

yet I am not captivated with it, even tho in him, and tho the Loveliness of God, and my poor Nature are wrapt together, yet I can Love the one, and Neglect the other; although in other things relation causes me to Love, as it were by a Natural Instinct, even where there are no qualifications, the relation thou hast made between God and man does not allure; This must be a strong and strange aversion, which I desire to lament.

Thirdly, I am fore'd to see a Loveliness in many of thine Attributes, thy Spirituality, Wisdom, Dominion, Power, and especially Mercy and Faithfulness; but there is one of thy Attributes, that turns my stomach Naturally against all; Thy Holiness, *whereby evil cannot dwell with thee, and Fools shall not stand in thy sight, and thou hatest the workers of Iniquity.* Because this crosses me so much, I cannot easily be reconcil'd to it, and shall this be the ground of my aversion from God, that's the most Glorious and the Loveliest of all his Attributes, that's his very Face and Beauty, O what a heart must it be, that hates God, because he inclines to act God-like in all his dispensations, in his advancing his own Glory by all means that are

areutable, and for that which his Saints
 so much Celebrate. Psal. 30.
4. Ex. 15.

Fourthly, I desire to lament it, that
 when love should be the life of all my
 duties, my Prayers, Hearing, Meditati-
 on, and Communicating, all is dead, all
 is dead for want of Love; and tho I
 Covenanted, sometimes with a special
 eye to this, that Light and Life and
 Love might all be furthcoming to me;
 as I should need; yet I find little or
 nothing of these; this must be discourag-
 ing.

Fifthly, Better it were I had no
 Heart to Love any thing at all, than
 thus to be dead to God who gave me
 Life; and dead almost to nothing so
 much as unto him. O how much all my
 capacity to Love is lost, when it can
 never reach up to God, and basely and
 Sacrilegiously thrown away, when mis-
 bestowed on any thing beside; shall I
 thus put contempt upon God, that gave
 me affections, by saying, I love any
 thing before him, and when nothing
 will admit of my Love, I'll court him
 out of a mercenary respect, because I
 know he can do me a Good turn, when
 all things else are useless? I am afraid
 thou wilt reckon my not loving thee
 in prosperity base, and my loving thee
 in

in adversity only for relief little better.

Sixthly, What a dissimulation must it be and an impudence also for me, to be alwayes making Prayer to God, with a shew of humility for mercy, and giving thee thanks, and in the mean time not a grain of sincere Love in all this? It's bold dealing to God's Face, who searches all hearts. I would count it baseness to be seeking favours of them we abhor, fond to praise them whom we hate is little better than to mock them, and to mock thee at this rate, is too great an adventure for any Soul to make.

C A S E VII.

Want of the Pleasures of Religion.

Want of the pleasures of Religion. **I**T may be thou cannot deny that thou Loves God, but thou finds very little of the sweetness and joy of Duty, which thou oftimes most tastelessly performes, Thou may plead for this by such *Arguments* as these.

Arguments *First*, Lord thou hast implanted into Nature a strange love of Peace and Pleasure, and all the Creatures are still working in pursuit of these; may not I seek them rather in Religion, as in any

any thing else? I am sure if thou allow us them in the Creature, thou doest much more in thy self; and if I could find them with thee, it would make that strong current of desire after them run in the right Channel, how happily would duty & delight be united! and here I should not exceed as I do in other things.

Secondly, Let me get as much Joy in thy way, as will outbid the pleasures of the World; that are oftentimes courting my affections, and then I shall answer the Tentations of life by an Argument of their own; I feel a sweetness already in a stream, that's neither so muddy nor shallow, as that which would take me off from God, and how shall I leave my *Sweetness*, to Reign over, if it were all the things of time? Judg. 9.
11.

Thirdly, I know not how many a bitter Storm may be to go over my Soul, e're I finish my Journey in this Wilderness, and if I get not some experience of the Joyes of the Holy Ghost, which I may look back unto, as well as for the present life upon, I am afraid my Faith shall not be able to bear me through; whereas if I have these, the very remembrance of them shall be useful, when the renewing of them may be

Pfal. 119.
93.

be denied, and I should not inter-
tain my self in dark and dismal hours
with such an exercise, *I will never for-
get thy Statutes, for by them thou hast
quicken'd me.*

2 Sam.
13. 4.

Fourthly, Go and say to him, it is but
Reasonable, that he should be serv'd in
such a manner, as will declare he is
worthy of all chearfull obedience, and
as we may be in case to commend his
way to others by this Argument, it is
not inconsistent with the Laws of his
House to have the Garments of Joy for
our every days habite, nor is it necessary
to be alwayes discouraged, why should
that be ground to object to any of thine,
*wherefore looks thou so lean from day to
day being the Kings Son?*

Iſa. 56. 7.

Fifthly, Did thou not promise that
thou would take him who laid bold u-
pon thy Covenant, and bring him to thy
holy Mountain, and make him joyful
in thy house of Prayer; when I find no-
thing of this, I think I have too Good
reason to suspect the reality of my en-
gagements unto thee, it seems I am
not of the number of these, for whom
joy and gladness is sown, even the up-
right: for if I were, I could not but find
them growing up at some time or other,

Pſa. 97.
11.

Rom. 14.

17. Gal. 5.

22.

and the Fruits of the Holy Ghost are
Righteousness

Righteousness, Joy, & Peace; and can he be with me who knows so little of these

Sixthly, If thou would give me thy Joy, it would not only contribute to my interest, but to thine: for by this I would be able to give thee a far greater Rent of Glory, all my duties would have an other kind of Liveliness, and Savouriness, than what are now; and I would be far oftner at them; if the sweetness of them were to draw me, than when meer custom, or Natural Conscience drags me to them, and I would go forth in them, *as a strong man Rejoycing to run his Race*, with a vigour such as we exert for the fence of pleasure, with how much earnestness, and edginess would I be imployed in digging deep into the very Life & Power of Godliness, because the greatest Measures of Pleasures are to be found there, and thus *the joy of the Lord should many ways be my strength.* Psa. 19. 5.
Neh. 8. 10.

C A S E VIII.

Willfull Inconstancy of Frame.

BUT, Tho' thou seems to have some willfull times no small allowance of this Inconjoy, thou complains thy *Frame* appears to thee sometimes lively, and e're thou art aware it's gone, so as thou thinks thy

thy self worse as before; Go to God upon this, and lay thy Case before him so,

Hos. 6. 4.

First, Lord I cannot get solid Comfort, nor give thee praises for any of my *Frames*, because they bear still too much the sad mark of these, of whom thou said their *Goodness*, *was as the morning Cloud, and early Dew, which passes away*: For when I would gladly bless thee for attainments, my Heart tells me, it may be I am Blessing thee for what I have not, and this will be found but a lying unto God with my Tongue, and a mocking of thee, and a wofull deceiving my self, and thus I dare not pay thee the Revenue which is due for thy Work of Grace.

Secondly, Hast thou not said, *He that believeth on me out of his belly shall flow Rivers of living Waters*, When thou spake of the Holy Ghost, that he should receive, to assure us that there is in all Believers a fresh and never failing Spring of Grace, and must mine only be like a standing Pool, or Lake, that the Summers heat of more favourable Providences, or the Winter Frost of more Crois, shall dry up? I have heard *the path of the just is as the shining light that shineth more and more unto the*

Joh. 7. 38.

39.

Pro. 4. 18.

the

the perfect day ; So as no Clouds nor Storms can hinder its advances, what shall I say of mine, that looks like a Sun setting in the Morning or forenoon of day?

Thirdly, Many short and uncertain Warmnesses in thy matters leave me under a greater Coolness, than I think I should have had, if I had never experienced them ; alace ! that these fits and starts of Seriousness should only be Preparatives to make deadness in, and distaste of Duty take the deeper upon my Carnal and Weary Heart, I am afraid my *staying long in the place of the* Hos. 13. *breaking forth of Children, imperfect Re-* 13 *solutions, imperfect Engagements shall prove Dangerous and Deadly.*

Fourthly, Thou knows how long a time and how great a labour it costs me, to attain to any tollerable *Frame*, and shall it all evanish before I get the relish of its sweetness, or its Fruit ? This is to be long toyling at breaking the shell of Duty, and when I get through that, the Kernell is snatched a- Hos. 8.7. way, and so I have a wearisome Seed-time, and Harvest of disappointment.

Fifthly, Hast thou not said that Religion consists in doing ? and must I always have a *Frame* that brings me the length

length only of resolving? This is always to be beginning, and never going further, for my seriousness leave me before I can bring any thing to perfection: and when my *Frame* returns again after a long discontinuance, I begin again with the same trifling Resolutions I had before, which grow still more and more tasteless, the longer they are repeated to no effect, (what kind of Sowing must this be, in which the Corn is always blasted, as soon as the Blade appears green above the ground? It looks not like the Sowing of which we shall reap everlasting life, it's rather like that which is sown under the Curse, let it be like the Grass upon the House tops, withered ere it be grown: Nay I am afraid my Resolutions fill the eye, and keep me off from our Lord Jesus Christ.

CASE IX.

Doubtings of the Fundamental Truths.

Doubtings of the Foundation Truths.

BUT, It may be thou hast a sadder thing to complain off than all these, that thou hast a Heart that cannot believe the great and Fundamental Truths of Religion, and indeed this is a thing that looks very terrible and calls for thy wrestling with God by

y an extraordinary application, which thou may soon after this manner.

First, I find that according to my be- *Arguments*
 lieving or not believing everlasting
 things, my seriousness rises or falls,
 grows or decays; and my very doubt-
 ings about thee, cut the throat of my
 inspirings, so that I can hardly breath
 after the remedy I come to seek of God
 against them, and thou knows if the *psa. ii.*
foundations be destroyed what can I do, 3.

all my Religious performances are but
 like building in the Air, costly & painful
 work of meer imagination, why should *Isa. 55. 2.*
 go 2 step further, if that which should
 be the first step be never made? where-
 fore is all this waste of time & strength?
 or I can call it no better, when I am
 always laboriously doing nothing.

Secondly, I am afraid I have taken up
 my belief upon the credit of these I
 was born among, and have it not deep-
 ly and solidly laid on thy Testimony,
 and I am perswaded *soundness of mind,* *2 Tim. i. 7.*
 believing the truths of God upon God's
 own evidences, and having heavens de-
 monstrations for the things of Heaven, is
 a rare privilege, & can only be obtain-
 ed from thee; *O let not my Faith stand in* *1 Cor. 2.*
the Wisdom of men, but in the Power of 4.
God even in the demonstration of the Spi-
rit & of Power.

P

Thirdly

Thirdly, Lord I desire to lament that my capacity is so suited to the conceptions of the trifles of this life, but so far disproportion'd to the principal and brightest Truths, altho they be written on almost every thing. I see and feel, O
Job. 5. 14. what meeting with darkness in the day time, and groping in the noon day as in the night is this? I grope as if I had no eyes, I stumble at noon-day as in the night, when I cannot see God.

*Isa. 59.
10.*

Fourthly, At least give me as much of Faith, as shall prevail against my doubtings so far as to Justify its own reality, by holding me alway under concern about Everlasting things, greater than what I have for all things beside; let my endeavours for thee and Heaven, force their way throw all opposition an evil world, and a worse heart makes to them, that so I may have ground to conclude, it must be persuasion of thee, that has brought me the length of forsaking all and following thee.

C A S E X.

A Heartlessness in all Performances.

Heart-
lessness in
duty.

BUT Oh what a dullness, yea stupidity is this I feel my Spirit unde-

der! for ordinary it's rather like Death it felt than a meer deadness in my disposition, it's sad in the mean time, and betokens worse, make thy Arguments upon this head to this purpose,

First, Lord, can a Soul that is so un-Argumenta
affected with God, with Heaven and Glory, and all that is Great and Eternal, as mine is, be free of a predominant Atheism and infidelity? I think this kind of withering that is upon the leaves of my profession, and rottenness in the fruit of my duties, do say there is such a worm as one of these at the root of all, I le be greatly moved with the proposal of some dying vanity of time, or the threatning of the loss of some shadow or other, because I believe there is a reality in these; and yet all that is said of thee works no more upon me, than if Everlasting things were but words that perish as soon as spoken.

Secondly, Art not thou the God of Life? Natural, Spiritual and Eternal. is all of thee; it's thy manner to bestow Life on thy dying Creature, it will cost thee but a very little to bid me live and if thou say the word, even spiritual death it self the most senseless of all things shall rise up to obey. O how suitable is it to him who is the spring

Psa. 36.9. of Life, with whom is *the fountain* and vein of Lives, to let a drop of that Spring fall on such a dead dry useles peice of dust as I am, which could make me Fresh and Green, Fragrant and Fruitful in a moment, thou loves rather to take thy precious Names from the Actings of Grace, than of Nature, and if thou would do this Gracious thing

Psa. 42.8. for me, I would call thee the God of my life, upon far sweeter and more valuable accounts, than the most prosperous Natural man can do.

Thirdly, What a strange and sad thing is this that my approaching so often to thee, who art Life and Love, should have so little usefulness for my revival: our drawing near the Natural Sun brings heat upon us necessarily, our looking to great things raises a kind of Greatness of thought, and walking with the Wise makes Wise, but our coming into thy presence seems rather to deaden

Psa. 16.1. the Soul *tho' in thy presence be fullness of joy.*

Joh. 11. *Fourthly*, Hast thou not said, *He that believeth on the Son of God although he were dead yet shall he Live*; because he is the Resurrection and the Life. O help me to this great attainment, which is the first cause and also the extring of the

the vital acts of a Soul, because it unites with the root, from which the vital Sap does flow to him who never knew Spiritual Life before, and also it is that which sets all the veins of the Believer's Soul a working under his most sickening deadness.

C A S E X I.

Not making any sensible Advance by Ordinances

IT may be thou art saying, what shall I make of this, that I am continually following a course of Duty, and I find my self nothing bettered by it, but rather worse; this cannot but make weariness and tempt to give over, upon this lay out the sence of thy case so.

First, Can there be any thing more sad, than to be alwayes going further from God by all the means, by which others have been brought near him, shall I thus pray, meditate, hear and Communicate my self out of sight and sence of God altogether? to have my Meat and Drink Cursed to me, by being incapable of giving Nurishment or sickning me on every taking, is lamentable, but to have my Prayers and

Arguments

Mic. 6.
14.

Communion curs'd is a far more dreadful instance of wrath.

Secondly, Lord, when poor Nature alone is at constant exercise, I see increase and strength the fruits of it, Habits grow by Acts, the Husbandman's Seed time brings a Harvest, and the Merchant's adventuring a Rich return from far; O cannot Grace do as much as Nature! it is not suitable to its Honour that it should not; but alace it is a shrew'd Symptome, that I have none, that I am never better by my long continued poor and worthless pains.

Thirdly, Hast thou not said, *The upright shall hold on his way, and he who has clean hands shall grow stronger and stronger. And, the path of the just is as the shining light, which shines more and more unto the perfect day. And they who wait on the Lord shall renew their strength.* If I be among the number of these, how is it with me this day, wherein I am so far short of what I think I once was? I am afraid that because my Religion has not had root, it has streight Sprung up and withered away.

Fourthly, Thou knowest, to work for nothing makes exceeding laziness in any Case, and when I am still giving out, and never getting any thing in.

I cannot long hold on. It is true my outgivings are littl worth, but they are Labour and toile to him that can do little more ; and I will come to that at length, I'll rather sit idle as be alwise working idle.

Fifthly, Thou gives the Art to man-
 nage things in Nature, in order to in-
 crease, *The Plowmans God does instruct* Isa. 28.
26. 29.
him for his labour, that it may be Suc-
 cessfull, and if thou does instruct and
 teach him discretion, *and this comes*
from the Lord who is wonderful in coun-
sel, that he orders his Ground right, it
 must come from thee, that I can order
 my heart, an unfavourable Soil, and
 sow for Heaven there, I hope thou wilt
 be as ready to show me how to sow
 for Heaven, as how bread-Corn is to
 be bruised.

Sixthly, I know the solicitous hus-
 bandman may labour most skilfully
 and painfully, and yer there shall be
 no returns if heaven do not its part
 by Rain to refresh the Earth, and heat
 to ripen the Fruits; and if it be so in
 Nature, it is no less so in Grace : he
 that planteth and he that watereth is
 nothing here, thou thy self only can
 give the increase. One of thine asked, *is*
there any among the Vanitys of the Gen-

J. 14. *tiles, that can give rain? or can the Hea-*
 22. *ven give Showers? art not thou he, O Lord?*
therefore we will wait on thee: thou hast
made all these things. There is none a-
mong my poor vain and worthless at-
tempts, that can give success to me,
therefore thou hast allowed me to look
to thee for it.

C A S E XII.

Want of lively views of God's Face.

Want of
lively
v
Gods face
I F it be thy complaint, although I
be still making a ration of wait-
ing on God, I cannot say that ever he
lifts up the light of his Countenance, so
as to give me distinct and *lively views*
of him, which could yield a Satisfaction,
as the sensible presence of these I value
does; on this Case thou may plead so.

2 Sam. 14. *First, If Absalom counted it so great*
 32. *a ground of Complaint, I have stayed*
so long at Jerusalem and have not seen
the King's face; What shall I say for
that I am still hanging on about Ordi-
nances, and can never have a lively
sight of the God of them? Sometimes I
am tempted to think it had not been so
bad to have been born where they were
not to be found, as to live at this rate
surrounded with God's light and never
able to comprehend it.

Secondly

Secondly, O! How far has the curiosity of some men caried them for seeing a creature, that had either some thing of Strangeness, or rare beauty in it? what a shame is it that I have no more Ambition to see God, the Original light and Glory, and who is all wonder even to him who knows most of him? We are taken with fair and Admirable things, may I see thee who can outbid all the Creation for both these.

Thirdly, Thou knows what a Luxury of the eyes which cannot be satisfied I am guilty off, the eye is not satisfied with seeing, nor the ear with Hearing, and the thirsty eyes are gadding abroad perpetually after all that can entertain them, one sight of thee could Cure them of that Disease, thou can look all beauty into deformity, and all created light into Darknes, and if thou would open up thine excellencys to me, this should leave me restless, till I should get further Views, that would tice me on to that view which makes the Beatifick Vision. Ecc1.1.8.

Fourthly, Thou knows the Creatures cannot live or grow, without this Sun of Nature Dispensing his benign Influences, thy Countenance is more to me than the light and heat of it can be to them.

Pfal. 143. them, as thou shows it I must revive,
 7. *and as thou withdraws I decay, for if*
 Psal. 30. *thou bide thy face I must be like them*
 7. *who go down to the pit and cannot escape*
to be troubled.

Fifthly, As all things look fair in this lower Creation only by the light of the Sun, so by the light of thy Countenance lifted up on me shall all things look comfortable: if the light of Nature can make the most solitary and dismal places somewhat agreeable, the sight of God shall make my saddest Afflictions appear as fair as Prosperity can be without it, and infinitely more.

Psal. 42.
 2. & 63.
 2. *Sixthly,* I see the desire of all thy People has been to come and appear before God, *the living God*, and there must be some excellent thing in this discovery, which has made all them that ever had it say, *they were made very*
 Psal. 21. *glad in the light of thy Countenance,* and
 6. Act. 2. *to have it for their Prayer ever after-*
 28. *ward, turn away mine eyes from behold-*

Psal. 119 *ing Vanity.*

37.

C A S E XII.

Unwilling Thoughts of, and meeting with
Communion.

Unwilling
thoughts
of Com-
munion. **B**UT it may be thou art saying
 sometimes, what a sore matter
 is

is it that I should never hear of a Communion coming in any place near by, but it makes a damp upon my Spirit, and when I hear it is drawing on in the place I am most nearly concerned in, it works a direct Terror; for I find I am in this sad strait, I must Communicat, by reason of the awful Command, and yet I dare not for fear of doing it unworthily, and that is Damnation under a Special Certification, what shall I do? It were less if I were only afraid to approach, because of being out of Frame, but I think I see my self Fundamentally wrong, not having honestly engaged unto God; at least I cannot aver I have sincerity, which will justify the reality of my state of Grace: Co and plead for help in this Case also by such Arguments as these.

First, Thou hast said, Thou wilt look Isa. 66. 2. to the man that is poor and of a contrite Spirit, and trembles at thy word, when thou wilt not regard a Building as stately as the vanity of Man can make it, if thou respect such, may not I plead, shew some regard to one that trembles so much at thy most awful Ordinance, which thou hast railed about with threatenings of hot burning wrath on the rash Adventurer. I hope thou will not condemn

demn altogether my fears which flow from the apprehension of the Dreadfulness of a place, which is no other than the Gate of Heaven and House of God.

Gen. 28. 17.

Secondly, I would far rather be among the number of these, whose Humility thou commendest, *for that they sat down in the lower Room, and whom the Master of the Feast had gone up higher,* than among these who sit down in the higher place, and are brought out of it with a Rebuke for Presumption, as having nothing to do there, and I hope it will not be so dangerous to use a jealous backwardness, even tho' a fault, as to meet with that wofull Challenge, *Friend how camest thou in hither? not having the Wedding Garment.*

Luk. 14. 10.

Math. 22. 12.

Thirdly, I would Gladly plead with the poor Woman of Canaan, *Yet Lord the dogs eat of the Crumbs that fall from the Childrens Table,* Tho' I dare not call my self a Child, yet I reckon him only and eternally happy who is one, and his provisions are such, that even these who have the scantiest allowance are well entertain'd, I cannot tell if I may sit down at the Table with them, but I would be near, and catch as earnestly as I may such offers of Mercy as are going and tho' I dare not plead a right, I would

Math. 15. 27.

would plead a need, if I may not plead the Claim of the Child, let me plead the Claim of the Dog, and Humility never displeases thee.

Fourthly, A Fear to approach thee in this great Duty, seems but futable to the order thou hast given about it, for thou hast beset that great Command, so let him eat of this bread, with a Sea of Guilt upon the one hand, *he that eats unworthily is guilty of the Body and blood of our Lord,* and a Sea of Wrath on the other, *he eateth and drinketh Damnation to himself,* so that when I stand for my safety upon the Rock that is between the two, *let him examine himself,* I tremble to think how ready I am to fall over into these Gulfs.

I Cor. II.
27, 28, 29.

Fifthly, Shall it be always so with me, that the greatest Mercy in all the World shall be an affrightment unto me, I know one thing that would help it, and which thou alone can give, even my being resolved so to be for God as most resolutely to part with all affection to known Sin, and throughly to comply with all Duty, and then getting such a sence of interest in thee, as could make me humbly confident to avow it, not only in a day of Communion, but in the day of death, that shall

shall put all Communion work to the Tryal.

C A S E XIV.

Pleading for dispositions for a Communion.

Pleading
for dis-
positions
for a Com-
munion.

AND now more than ordinary work comes on, for I think he that has a *Communion* work to manage, should require of himself such a frame as would be fit dying work, and O how much goes to prepare for either! I am in a great strait with it, both by reason of my manifold Guilt, and insuperable indisposition, can I go to this work under such a lifeless and heartless temper of Soul as this? what can I expect of it, but making my bonds stronger? and am I not dead enough already, that I must deaden my self more by this Ordinance, till I be in the case of them that are twice dead, once dead by the Law, & far more sadly dead by one of the most Savoury means of the Gospel? Go to God with this concernment and plead,

Arguments

First, Hast thou not appointed this Ordinance for proving a mean of revival to the Soul, that complains it cannot find Life at any hand, I have tryed Prayer, Preaching Meditation and Converse, and all of them say it is not

in

in me, may I believe thou hast reserv'd the honour of restoring and refreshing my Soul, to this Solemnity, upon which I would gladly hope, many have said of this as one of thine said of Goliaths Sword, in extremity *there is* 1 Sam. 2. *none like it.* 29.

Secondly, Thou knows I look upon *Communicating* under a prevalent indisposition like dying under darknes, and hardness of Heart, and O what an uncomfortable case would this be! the very apprehensions of it at a distance are a terror; & I am afraid my many dead *Communion*s prognosticate sadly to me, that I shall at least in a great measure, miss thy living consolations in my dying hours.

Thirdly, I have often heard that I cannot but either have a great advantage, or a sad loss by such a duty as this, and how much does it concern me, that I may not run my self into a snare, that perhaps I shall never be able to deliver my self from all my days! since there is just now so much at the stake, and I am to have a throw for it, O please to mannage my Heart and Hand so, as I may fall upon the better part, and bless thee Eternally for giving me counsel and assistance to do so.

Fourthly,

Fourthly, How great is my work when I have not only to do, but undo, to do away so much Guilt of a long Life, and the rooted habits of infidelity; Carnality, Pride, and Trifling in the things of God, and O, even that poor half of my work is above my time & strength, what shall I do with the rest and the better part of it, to be distinct and lively in the actings of Faith, Love, Heavenliness, Hope and Joy in thee, which are such strangers to my Soul.

Fifthly, I have had a long time to prepare for this Work, and now when I am come this length, I cannot tell what I have done with it, after I have been toying all Night, and have catch'd nothing, if thou would but give me but one hopeful word, I would yet *cast out the Net*, thy Spirit breaths like the Wind, that rises oftentimes in a dead calm when little expected, let me be surprised at length, when *I am almost weary of my waiting*, and let me see an hour, yea a moment of God's influences can do more than all these dayes and weeks of poor unassisted endeavours of man have done.

Luk 5. 5.

Joh. 3. 8.

Psal. 69.
3.

C A S E XV.

For Lively sense of Heaven in Communicating.

I Would Gladly have a day of Communion made a day much to be observed by my Soul, upon the account of Great things done for it, and I desire to entertain raised Expectations of this, and I think I am allowed not to be put off with small. For this go to him thus ;

First, Lord, is not such an occasion *Argumenta* call'd a *Communion*? and I alwayes thought this signified a *Communion* with thee, full of Friendship, Access and Familiarity, and shall it only be call'd and not sound such by me? Thou that gave the Name give the thing to answer it : how hard shall it be, if I shall be said only to have got a Nominal *Communion*, and nothing of the real ! Shall my solemn work be only a practical specious lye before the World, when I am giving it out at thy table, that I have what I really know nothing off ?

Secondly, Thou allows me to call other days of Grace, even ordinary Sabbaths, Good days, because thou would have me to make them so ; but I may call a *Communion* day a great Day, and

John. 19. *a high day*, shall I not find it such by
 31. more of God and Heaven upon my Sou
 than ordinary? and this only will ob
 lidge me to give it that Name.

Thirdly, I know thou hast made thi
 poor world to be a very Valley o
 Trouble and Tears to thine own especi
 ally, but yet thou hast allowed them
 some good days in it; and if it were
 not so they could not bear through in
 the ill that are so many and bitter
 O when shall they find these Sun-shine
 amidst the storms, if not at *Communion*
Seasons, wherein they may expect God
 will come down, and deal familiarly
 with man! if it were not for some such
 lucid Intervals, many of thy People could
 not think of staying out their wearie
 time here.

Fourthly, May I get as much on such
 a Mercat day, as may carry me on hap
 pily unto the next, and that through al
 such Provision-places on the road, I may
 be brought to glory at length, and
 if thou wilt make the rain to fall and
 Psal. 84. *fill the pools* I shall continue digging
 6. them while *travelling through the valley*
of Baca. Thou knows many a bitter
 storm may be in my face, many a dark
 and dismal like hour of Tryals, terrors
 and tremblings, may be awaiting me
 and

and it cannot be little acquaintance with
and experience of thee and thy way, that
can answer all such days of need.

Fifthly, I would eat for a long journey ^{1 Kings}
of Death, that is before me, and may I ^{19. 7.}
mannage so this opportunity as the re-
membrance of it may meet me with
an unexpressible comfort, when all the
things of Earth, will disclaim to be of
any use or relish unto me.

C A S E XVI.

Direction in the first Adventure.

THis may be thy first time of draw- ^{Direction}
ing near to God in the Solemn ^{in the first}
work of *Communicating*, and it imports ^{adventure}
thee very much to summond up all the
seriousness thou art capable off, even
with an eye to this, that thou may be
well guided in thy first Adventure; turn
it into Prayer so;

First, Let me get my first approach ^{Arguments}
well mannaged, for there is much in
reaching fair, and it is very probable,
I shall find my Case throw most of my
ays in a great measure according to
my way of first *Communicating*: if I deal
deceitfully in God's Covenant, I may
have much adoe to get above it all my
life. O! therefore let me be honest in
this, that it may be like precious well

chosen Seed Corn, which shall yield Noble increase in the following of a thy other Ordinances.

Secondly, I took on Baptifmal engagements, or rather my Parents took them on for me, when I knew not what was a doing; but now I must be personally explicate and distinct, and all the weight of the work lyes upon my self, being that none in this Case can stand for me, and at this time I am to declare whether my Baptifmal vows be altogether lost, or whether they shall turn any good account, he has in a great degree lost his Baptifm, who cannot find a heart for thy Supper.

C A S E XVII.

A Frame for a Farewell Communion.

A Frame
for a fare-
well Com-
munion.

BUT it may be it enters into thy thoughts with a deep impression that this may be the last time that thou shalt be witness and Sharer of this privilege, it concerns thee therefore to request,

First, O! how seriously ought that to be managed, which is never to be done again, and with what liveliness of Soul should I bid farewell to Ordinances, Sacraments and Prayer, and a

that I have found any way made useful, for advancing me to Heaven.

Secondly, I have now a Noble opportunity of *paying Vows, which my Lips uttered, and my Mouth Spake, when Trouble* Psal. 66.
13, 14.
was upon me, as well as of making them of new; did I not then ly upon knees of Soul and Body before God, protesting that if he would give me a day for it, I would make well grounded and Zealous appearances for him: and now since this may be my last happy Opportunity, O! what a pity is it should go off this stage, without leaving some Testimony that he hath done great things for such as I am. Psal. 66.
16.

Thirdly, If I could perform this work with an extraordinary vigour of Soul, I might probably carry the fresh sense of it with me to the Valley of the Shadow of Death, and it would be no small Cordial for me there, to think it is not long since my Soul humbly said, O Lord, *thou art my Lord, also my Record is in Heaven and my Witness on high, and he* Psal. 16.
2. Job 16.
19.
have his Amen, and set the Seals to it. Remember the place and the day, but the Reflection that the last Communion work was unsuitably done, will be very unhelpfull Companion.

Fourthly, I find I have more Arguments

ments of seriousness than I ever had before, I see a Death and Judgement far nearer than formerly, my Sins are grown to a greater number, and need a very broad covering of Righteousness, and I am, or may be sensible of my vast Short-comings of resolved and hoped for Attainments, more now than before; do not all these cry aloud, a greater Seriousness than I used to have at this work is now necessary?

C A S E XVIII.

Complaint of a strange Heartlessness in me, daily after a Communion.

Complaint of a strange Heartlessness in me daily after Communion. **B**UT, what shall I say when I find my heart, to my sense, more dead after a Communion work than at any time, so as I cannot get any relish of the precious things of God maintain'd tho' I thought I had it before the day of Solemnity? Thou may plead to this purpose against this evil,

Arguments First, I cannot but say it must be a base and mercenary temper of Spirit. I am alwayes off, that I am so busie and humble in requesting thee before the Communion day, when I have some great thing to look for, which can only be had at thy hand; and when that day is over I turn strangely neglectful of thee, as i

Psal. 78.
35, 36.

I had now got my turn done, and thou wert no more to be owned, but for fashion's sake, till the next occasion wherein I'll have much to do to return.

Secondly, As I cannot think, that preparation for such a work is the Labour of a day, or a month, but rather of a tract of Life, so I cannot think the fullfilling of my Engagements is to be put over in the days in which I made them, and not rather that the easiest of all is the *Communion* day, for debt is alwayes sweetest in the taking on; have I not on such a day given all the days of my Life much a do, when I said that I would be, and act for God, as long as I could act any thing, and from the very first occasion must I fall to the verifying of this, and not intermit a day, *but daily perform my vov'es?* Psal. 61.
8.

Thirdly, How can this heart think to hold out in a state of Glory, without interruption, and yet without wearying through endless ages; when it is such a burden to wait upon God some few days or hours. I must either give up my pretensions unto that state, the whole of which lyes in that, there *his Servants* Rev. 22.
10 & 4. 3. 8. *shall serve him, whose rest is never cease*, or else endeavour to have my dispositions more attempered unto it.

Iſa. 43. 22 *Fourthly*, What ſhall I answer for wearying of God, of Christ and Heaven, which hath ſo much contempt in it; I am ſure if any ſhould weary of my company, ſo much as I find my ſelf to weary of thine, I would beſtow it upon another. O how unworthy of Life is he that practically prefers almoſt any thing to the God of that Life! and do not I ſo, when I can endure almoſt any thing longer than being in thy preſence?

Fifthly, I cannot but look upon it as a fearful Symptom, that I am ſo contrary to the common ſenſe of all the Saints; when they are in any meaſure at themſelves, they count access unto God, livelineſs in duty, delighting in things of God, worthy to be matter of request, and when they attain them, of giving God praiſe: can theſe be a burden and a terror unto my Soul?

Sixthly, O Lord, I acknowledge, I have not only need to keep a faſt before this awful Ordinance I have adventured upon, that I may humble my ſelf and beg of thee preparation; but I have need to keep a Faſt after it, for guilt in the performance, & indiſpoſition following upon and I am afraid, flowing from it; and it muſt be diſcouraging, that a ſinking ſenſe of this is all I have ordinarily

nary for the joy of the Lord, which this Ordinance, if any, uses to afford. How much does it dash my thanksgivings, which I owe for the greatest mercy that thou ever bestowed upon man, To find my frame as it were professedly declaring I have no interest in it?

Seventhly, It's a sad token that my Spiritual provision makes still a sickness, fainting and loathing with me, and it evidences there is some prevalent distemper within the Vitals, that the nourishment never can subdue, but which turns all to uselessness and hurtfulness, so as it feeds upon these precious things, that were ordained for Life.

Eighthly, It gives me sometimes a rueful suspicion, I am too like that Traitor, unto whom the Devil entred *Joh. 15. after the Sop,* that my heart rages after one vanity or another, immediately after Communion work, as much (if not more) as at any time.

CASE XIX.

Pleadings for the Blessings of a Sabbath.

THOU desires to have the Sabbath day made very reviving & refreshing to thy Soul, and it is oft times thy complaint, that many in former times have had better frames

for the Blessings of a Sabbath.
on

on every day of the week, than thou hast upon thy Sabbath, and on their Sabbaths more elevation of Soul, than thou hast in thy Communion Solemnities. Thou may represent this before the Throne of Grace, so,

Arguments First, Thou hast made *the Sabbath* Mark 2. *for man, not man for the Sabbath*; I desire to look upon it as a privilege, and I know that it was appointed for greater measures of access to thee, and delighting in thee than ordinary; I hope thou wilt not suffer so noble an institution to fall utterly short of its design, but since thou hast made it for us, let us have the good of it.

Secondly, The business and distractions of the Week eat out my frame, and I believe thou hast appointed the Sabbath to return so often, that so good impressions may not quite wear out, & I would be greatly obliged, if thou would make the Sabbath recover my lost Taste and Savour of thee, and things of Heaven.

Thirdly, Since thou calls me from the business of Life, to waiting upon thee, so as to mind nothing else, I hope thou wilt give me more than will make up all the loss the wordling thinks himself at, by interrupting his career after the things

things of this Life for a day, and reward all my pains, and my near approach unto thee, being brought unto thy Holy Mountain, and made joyfull in the House of Prayer, shall do it, and infinitely more.

Fourthly, O Give me such impressions on a Sabbath day, as shall be seasoning to my Soul throw all the week, and make all the duties of Religion go the better, throw the rest of my days: for I desire to look upon such an opportunity as a mercat day, in which I am to provide my self with fresh supplies, to carry on my Journey to Heaven.

Fifthly, I take the Sabbath to be a day for giving relief of Spirit, from the Perplexities of ordinary Week-day thoughts and cares, it's the blest retreat from the confusions and storms that are about us for most of our time, in which as upon a couch we may lay our cares and troubles.

Sixthly, Thou used to honour this day by doing great things on it; among men there are days of hospitality, wherein they use to keep open house, and entertain Strangers Liberally; as all days are such with thee, so the Sabbath in a special manner, and as thou hast said a fast was to be kept, by undoing the heavy burthens and letting the oppressed

oppressed go free, by dealing our bread to the hungry, and bringing the poor, who are cast out, into our House; we hope we may argue with thee, thou wilt Honour thy *Sabbath*, by doing such things for us, and we come to thee in a good day, a day appointed for feasting and rejoicing, in which men are most liberal.

Seventhly, This is the day on which we desire to celebrte thee to the end of the World, upon the account of the noble Original of it, even the rising of our Lord Jesus Christ, from Death, upon the fairest morning that ever shin'd on Earth, that shin'd with more than Rays of the Natural Sun; for two Suns rose that day; both the never dying Lamp of Nature, and the Sun of Righteousness, without which all our days had been perpetual darknes: and as he rose that day, he rose in order to ascension, that he might *give gifts unto men*, to which it's very futeable thou should do so for us this day.

Eightly, The *Sabbath* is an emblem of that everlasting day of the visions of thy face, wherein thy Servants shall serve thee without weariness: may it always put us in remembrance of that, and incite us to an elevation of Soul
some-

somewhat answerable to the hopes of that Glory and to the work thy Saints are doing in the higher House.

C A S E XX.

Fears of death in youth, or midst of days.

IT may be that thou art sometimes Fears of death in youth or midst of day. discomposed with the thoughts of this that it shall be thy lot to dy in the flower of thy Life, and the very supposition of it is ungreatful; but thou must prepare for a case which thou hast seen to be so usefull: and in order to it, Go and deal with the God of thy Life, to this purpose.

First, Lord, thou knows it's a great Arguments matter, for one to have all his work put by before the *midst of days*, to be making ready for dying requires the application of a long Life, and they who have had the longest and busiest day, when they came to the last, have thought they had something yet further to do, e're they could make the important step into Eternitie: it cannot but affect me that I should get less time than many of the most earnest wrestlers with God: it's true I deserve it less, but need it more than they.

Secondly, Thou knows nature is strong in the spring of my Age, and Life that

is fresh is full of Natural sweetness, and the comforts of life have a strong impression upon him that has not yet learned the vanity of it, by the experience of many troubles, that riper Years always bring; it is not easie to get all those overcome, so as to be willing to die, and therefore I will need a great measure of Grace to subdue them and me to a kindlie submission, in such a case: only give me this, what matter though I should die, having a short life, & a scanty measure of its pleasures, if full of the Holy Ghost; this shall do more than make up the want of what I and all Young Persons are so Naturally bent upon, *length of days.*

Thirdly, Thou hast made *length of days* a great Blessing, and hast been pleas'd to propose it as an excitement to Obedience in one of thy Commands. I take it as such, and therefore am very ready to look upon the denial of it as a Judgement: did thou not promise to the man that set his Love upon thee, *thou would satisfie him with length of days, and make his eyes to see thy Salvation?* allow me to plead with thee, since thou may not see it fit to satisfie me with *length of days*, O Satisfie me without it, and if I may not have the

first

first part of that promise made out, let me have the second, which will do incomparably better, for if I see *thy Salvation*, although mine eyes should be surprizingly for ever shut unto the light of life, I shall reckon I have nothing more to seek, and I shall never complain, that life which had days and years for its measure, is changed for that which knows none.

Fourthly, They who come to age may be said to go to a Grave, but they who die in the Strength of life, are reckoned to be cut off, and thou knows cutting is painfull, and terrible. If such an eminent Saint as *Hezekiah*, lamented *cutting off in midst of days*, what may be expected of me? and if *Heman* under apprehensions of such a thing, goes out to so great a length in his Mourning, Lord, I am cut off from thy hand whom thou hast no more in memory, even free among the dead like those that lye in the Grave, wilt thou shew Wonders to the dead, &c. I hope thou wilt pity my fears, and forgive my great averfness to such a call, if thou should order it for me.

Fifthly, Lord I would gladly have praised thee in time, with these that are in the land of the living, but if thou deny

Pfal. 30. deny me the occasion, *Shall the dead*
 9. *praise thee? shall they rise that they may*
 Psal. 88. *Bless thee? shall thy Loving kindness be*
 10, 11, 12. *told in the Grave, or in the land*
of deep Forgetfulness? there is no light
there for reading the Book of thy Mer-
cy, and there is no tongue there to
 Isa. 38. 19 *speak of, or to God, but the living, the*
living he shall praise thee, as I thought
to have done: if I am not allowed to
stay and do it, O! let me have that
dispairing-like question, shall the dead
rise and bless thee? answered, They
shall, and thou among them shalt do it
to better purpose, after the instruments
of thy speaking, and singing God's praise
are refined, by being laid in dust, un-
 Isa. 26. 19 *till a Resurrection day when the charge*
shall be given, awake and sing ye that
dwell in dust: for thy dew is as the
dew of Herbs.

C A S E XXI.

Fear of dying under a Spiritual Cloud.

Fear of dying under a Spiritual Cloud. **B**UT I am afraid that though I may be safe in my dying work, I shall not have a comfortable and Savoury of going from the Stage of life, and to sit under a Cloud is a great disadvantage; If this be thy Case (and under it is a very allowable concern)

Go to the Throne of Grace, and Plead after this manner.

First, Lord, I acknowledge, If I *Arguments* should perish altogether, it is no more than Justice, and if I be Saved, it is even more than Mercy, although I should not have any of the first fruits of it here, by hope and joy in the vallye of the shadow of Death, so naturally dark, I have so many sad provocations to charge my self with, that I cannot wonder though thou should shake me strangely, and humble me to the very dust, ere I get away; yet I come to thee and plead it is not only my comfort, but my duty, to be in case to die full of the hope of Glory.

Secondly, Thou knows I should give a Testimonie for God upon many Occasions, and there is none fitter than a day of Death, when my words would take deepest impressions, and be best believed, and I would gladly leave something that might be to the Glory of thy Name, when I am gone, O how infinitely should I count my self obliged to thee, if I might contribute any thing, for Raifing a good report of the precious new and living way of Salvation through Jesus, and making any Soul fall in love
R with

with it, and I am sure, the most graceless Sinner might take some hope, if he could see such a person as me greatly owned of God in such an extremity, and the humble when he sees it, also would be glad: may I urge this? I have done

Psal. 69.

32.

Psal. 34.2.

I mind little for thee in Life, may I make up to have the many defects in this matter, by doing thee some piece of remarkable service at death.

Thirdly, It is more than a single Death, to die in darkness & uncertainly about the everlasting Concern, and to be at that dy I most, and how, I cannot tell, is the most cutting thought a waking and Jealous Soul can have, and who ever can endure to go from this Life, not knowing where they shall land, whether at the fair Haven, the peaceful Harbour, or in horreur and desperation? I must see if possible, safe ground to light upon before I leap, the fear of falling upon the dark and Iron shoar that will dash me in pieces Eternally, seems even to hasten death that I am so afraid to look upon.

Fourthly, I have prayed for thy Comforts many times before now, but I never needed them so much; it must be a strong Cordial, that can bear up under the sensible and pressing arreints of Death.

Testimony for God by his life,

Death. Death's passage is such a dark-^{the other} some dismal-like vail, that I dare not ^{was to} think of entering into it, without thy ^{give it at} being with me in a most signal manner, ^{his death.} and thy *Pastoral stays and Rod to com-* P^{sal.} 23. 4.
fort me. Nothing less can reconcile
 me to death, and make me give it it's
 just Name, calling that last enemy a
 friend; if ever thou was a friend, shew ^{I Cor. 3.}
 it in the time of need, this I think shall ^{22.}
 be among my last requests, may I even
 plead upon this account thou would
 answer it.

Fifthly, I had an eye to this, that I
 might dye comfortably, in almost all my
 Supplications which I have been make-
 ing to thee upon knees of Soul and
 Body, and If I be denyed it, what
 ground shall I have for suspecting all I
 have done, as rejected of God, especially
 in such a plight of jealousy, as my Soul
 is now in? must I die and this conclusion
 in my heart or mouth, all my poor en-
 deavours I had some expectations to get
 good of, are now gone, and what shall I
 look to, when Faith and Prayer, which I
 thought were proven reliefs to my Soul
 in distress, are now to me as the wa-
 ters that Fail?

C A S E XXII.

Fear of Death's being the entry to a worse.

Fear of death's being the entry to a worse. **B**UT it may be thou art afraid of worse than this, even that thou shalt not be found to have an interest in the *Everlasting Covenant*, when thou comes to dying, for thou dare not assert it now, and thou cannot tell what thou shalt do, if thy case be no better then, than it is at present: upon this go & lay the sense of thy trouble before God, in such Arguments as these?

Arguments

First, O what a hard thing shall it be for me to be pinch'd between these two, an unwillingness to go, and an inability to stay! shall it ever come to that, die I must, ready or unready.

Secondly, Wilt thou pull me away from Time, and all the enjoyments of it, without preparing me some way, by helping me to a resignation to thy self, which I can never attain without hope of Glory, this would be like a rending of the Caul of the Heart, which looks to be an act of heavy indignation, and can be constructed by me nothing less than a dragging of a malefactor to the Prison, and from thence to the Execution.

Thirdly,

Thirdly, I think I can appeal to thee, it is not so much my love to all the desirable things of Time, that makes me so unwilling to think of dying, as my doubtfulness of my Eternal state; and I find a far greater difficulty in attaining the comfortable hope of Heaven than to get the heart deadened to all the pleasures of Life; but thou knows when I have both to wrestle with the Love of a natural Life, and the uncertainty about my lodging, when I yeild it up, I have much ado to be willing to venture all at one cast.

Fourthly, Yet I shall say although it be a kind of death to me, to think of death without evidences for Heaven, be pleas'd to hold me busy by the calls of approaching death upon the one Ear, ^{Heb. 2,} and of a doubting Conscience upon the ^{16.} other, rather as let me securely pass over, and lose the day of my opportunity, although I would be glad to be holden busy in a more kindly way, if thou would allow it.

Fifthly, O accustom me to make Death familiar to my self, by frequent thinking of it, and thereby less terrible: shall I be content to meet with it in a surprise? and it will be so, if I should live a Thousand years without expecta-

tion of it: a surprise makes a cross twice double. It's sad policy to turn the back on this last and great Enemy, because I see not how to have assurance in the day of my engaging with him, it gives me a kind of peace too dear bought, by rendering him more dangerous.

Sixthly, How can I be so unwilling to meet with death upon any account? is not this the great errand of my coming into the world, to dy well? and indeed it's little worth our while to Live, if it were not to make ready to Die.

Seventhly, There is a great number of the most Noble Spirits in the World before us, that have gone throw Death, some with more some with less ease, is there none of these whom I can say, *John 11. 16.* as *Thomas* did of *Lazarus*, *let us go die with him*, and that I may do so, why am I not at the pains to get my doubtfulness, the great obstacle remov'd.

Eighthly, What tho' it be a dark and dismal like passage, it opens a way to a sight of God, *Exod. 33. 23.* whom no man may see and live, but many have dyed and seen him, mortality cannot bear that sight, eyes inlightned with Glory can; help me in view of this to a noble Ambition of having that darkness done away, that makes the Porch of Glory to be of such a dismal aspect.

CASE

C A S E XXIII.

Savouring the things of Time too much.

BUT alace! that I find thy poor world smells like Paradise to my Nostrils, which is a sad sign, I am of the Earth Earthly, and I would gladly have my affections deadened to Time, before I be taken from it. Go and plead with God thus,

First, Lord thou hast made my Soul with an appetite after immortality, and Infiniteness, which seems to cry out even when I am not sensible of it, God or nothing, Christ or else I am undone, it cannot be supposed a Soul can live on dust and shadows, the unseen vital substance must be committed to thee that art *Substance, Light and Life* to it. *Arguments*

Secondly, Why does thou bring me under so many disappointments, if it be not to deaden me by degrees to the things that are here, some there are whom thou sweetly draws, ticeing them on to Glory, by the benign influences both of Grace and Providence beating warmly on their heads, others thou must drive, and I am one of these, if thou should hound me to Heaven, what matter so be that it prove effectual, tho' every thing should seem to have a commission

to be unkind, but if it prove not effect-
ual, I have poor upmaking for all the
troubles of a wearisome Lot.

Thirdly, Thou has said thou hast a
Joh. 4. 14. *Water, that whosoever drinks of he shall
thirst no more,* O! lead me to the Spring
whence that does flow, and if thou
would do it, it would cure me of a
burning disease, of which I languish and
die. I have heard the report of it, but
the Faith of Gods Elect only can give
credit to it: let me have as much of
this, as can show me where and what
it is, and as much love as shall make
me restless, till I set out more vigorously
for attaining to it.

Fourthly, Are Meat, and Drink, and
sleep, Fame, Honour, Gold and Faces
of Dust worthy to keep me from a God?
O what is all this empty World, that
we should so desire to live for ever with
Flesh and Blood!

Fifthly, Perswade me that my troubles
grow out of the very stock of my Com-
forts, and thou needs do no more to
render me miserable, but make use of
my pleasures against me, by blasting
them: for when affections are livelie to
the World, to suffer the loss of it is like
the rending of the Flesh from the bone,
but deadened Flesh is not sensible, and

a Mortified Soul would feel little pain in that which Nature counts unsufferable.

C A S E XXIV.

Spiritual in all manner of Conversation

IF it be thy trouble that thou hast a great difficulty, to keep up lively impressions of God, in midst of the busyness or Diversions of this Life, Plead after this manner.

First, I desire to lament it as a great evidence of Spiritual Dulness and Stupidity, that tho' thou be the sense and meaning of all the Creatures in my view, they being all Letters of thy Name, yet I can read so little of God out of them; this is as if I were still turning over Letters and Syllabs of the fairest Books, and never able to make a word of sense out of them all. *Arguments*

Secondly, It shows that there is something worse than even stupidity in my Nature, a woeful disposition making an Opposition perpetually between God and his Creature: the Creatures were all form'd to be usefull in helping Man up to the thoughts and Enjoyment of their and his Lord, and should be used as such; but I place them between thee and me, So as I cannot see throw them, and

and I rob thee of thy due, which I Sacrilegiously bestow upon them.

Thirdly, Help me to consider, it were a far wiser course to be tracing up the Streams of Created Enjoyments, till I come to the Spring of all, and there sit down with a contentful acquiescence, in that which the most refined Creatures cannot allow. If I find any pleasure here, may I argue, there must be infinitely more in that Source, from which it flows: and it's a pitty to drink of the streams so muddy, so bitter and so shallow, while the Fountain is so near: and if I find disappointments, may I Argue myself upwards toward thee? since thou
 Psal. 36 makest all Cisterns run dry, I must have
 9. Refreshment in the Well of Life that is with God.

Fourthly, Thy Creatures and thy Providences are more constant means of Correspondence with thee, than even thine Ordinances, which I have but at sometimes, whereas these meet me in every place, and every Case, and cry aloud that I should get up, and come away to him, they always bear witness for. O! what Advantage might I make of this, if I should never see the light of this Sun, but I should also think, it shows me far beyond it self, even to that

that Fair Original Glory, that is in the Maker of it, and if I should never see my common Provisions of Meat and Drink, but they should point out the hand, that gives them.

Fifthly, When shall I be so Spiritual, as to find every place like a Chappel for Secret Stolen and Sweet Devotion, and every Stone and Pile of Grass in the Field, like a Book for helping my Meditations of thee, I know that it is not according to Occasions the heart is, but according to the Heart Occasions are, a Spiritual Soul will ravish an Opportunity from the croud of Business, and see it fairly lying in the way, when others have no thought of it; but a carnal heart finds the loud noise of this World, Diversions and Throgs even at a Communion Table. O then! may my Heart be above my Hand; whatever my hand be about, and may I do all my Ordinary Actions so, as to refer them all to God, and thereby put an Excellency on them, by making them all services done to thee, and may all the Creatures seem to want their lusture and their relish, except withal, I have something of thee.

C A S E XXV.

Assured Hope of Glory.

Assured
hope of
Glory.

2 Pet. i.
10.

BUT it may be thou art greatly concerned to have a well grounded Assurance of an Interest in Heaven as a perpetual Companion of all thy Duties and Tryals, and indeed thou art allowed to Plead for it, yea Comanded to attain it, as a main duty of Religion, for the neglect of which thou wilt not be able to answer; upon this thou may make thy Applications to the Throne of Grace, so.

Arguments First, The want of Evidences for Heaven oft-times marrs my giving thee Praise, or at least makes it very flat and dull: for when I suspect that this Work shall not hold out eternally with me, but that Death shall make me change my Note to Despair and Howling, my Soul cannot get up to that Elevation which becomes, and which I would gladly set my Praises unto.

Secondly, It cannot but make me proceed in all my Dutys very faintly when I know not but my next step may be utter Ruine to me; Whereas if thou would be pleas'd to give me so much Light, as would show Salvation alway before me, I would set out with Resolution

ution and Vigour, knowing my La-
 bour should not be in vain, and should
 be asham'd to grudge Pains in Duty,
 or Pain in Affliction, while Promising
 to my self *a weighty Crown of Glory.* ^{1 Cor. 15. 58.}
Thirdly, All who ever attain'd unto
 a patient continuance in well doing, *did* ^{Rom. 2. 7.}
look for Glory and Immortality, and they
 who counted *their light Affliction for a*
moment, not to be compared to the Glory to
be revealed, did look at things not seen, ^{2 Cor. 4. 16. 17. 18.}
and Eternal, and not at what was seen.
 I cannot think to be unsure at both
 hands, to cast my self out of the enjoy-
 ments I might have in life, and have ^{1 Cor. 15. 19.}
 nothing to look to beyond it, nature
 must have something to fill its eye and
 stay it self upon, and my Resolution
 for thee will starve, if Hope go not out
 frequently to the invisible Regions of
 Light, to Forrage, and bring home Pro-
 visions for restoring and keeping it fresh
 and Vigorous.

Fourthly, Were not all these who are
 rais'd to Glory now, such as I am, they
 were at first Strangers to God, and great
 Grace prevented, and made them be-
 come thine in the best of Bonds, and e-
 ven when their Hearts were taken in by
 thee, many an unworthy and unthank-
 ful neglect of God have they been
 guilty

guilty of; and many a dark and dismal hour have they gone through, what by inward, what by outward Tryals in their Case, many a Heartlets Heart have they had in Serving of thee, and Complaints have taken up most of their time, when they came to pray yea even to praise, but all these things are over with them now, and they forget their Misery, and Remember it as Waters pass away, old things are done away.

Fifthly, I am ready to reckon a great deal of sinfulness lyes in Sins of Commission, and no doubt there does, without so much being troubled for sins of Omission, the want of solid Faith, lively Affection, and longing for Heaven where the joy of thy Presence is unconceivable, but I desire to think now there is a greater sinfulness in such Omissions, than in some Commission called worse, even in a frightenedness a Death, a loathing to go out of the Valley of Sin and Sorrows, which shew how little esteem I have for the light and life that is above, and this is greatly owing to my want of a Comfortable Assurance of such a state.

Sixthly, But how shall I attain to a constant Faith of Assurance of Heaven
wh

who have so smal Degrees of the Faith of its Reality, if Faith the Foundation Stone be not fairly laid, my Assurance must either be an Impossibility, or a night dream and a Shaddow. O if I could exercise a frequent and solid Belief, that there are many in Glory before me, I think it would both put me upon longing to be with these Noble Souls, and also help to humble Expectations of seeing my self so happy.

C A S E XXVI.

For Provisions of Life.

BUT because we are commanded *For Provisions of Life.* to be carefull in nothing, *but in every thing by Prayer and Supplication to make known our Requests unto God,* and so we may bring all our Temporal concerns before him, if thy Case be that of outward pinching wants; thou may go to him, and deal after this manner.

First, Lord, I have heard it belongs Arguments to thy Kingdom, that thou opens thy hand Liberally, and satisfies the desire of every living thing, and I am sure however unworthy I am, I'll be found within the Denomination of things, that have Life from thee, and need to have something to maintain it. *Psal. 145. 16.*

Secondly

Pfal. 147. 9. *Secondly, Thou art pleas'd to hear the young Ravens, when they seek their Meat from God, and the Lyons when they cry to thee: it such natural Prayers as theirs may be answered, may not such as I make for me and mine, although they should not have Grace running throw them, be taken notice of.*

Job. 38. 39. 41. *Isa: 58.7. Tbirdly, Thou hast commanded Man to draw out his Soul to the Hungry, and that he bring the Poor that are cast out to his House, and there is a Compassion thou places a great value upon, O! wilt thou be behind with thy Creatures, does thou not press such Excellent qualifications, not only from thy Word, but from thy Example, and if thou hast Commanded us to be Merciful even as thou art so, may not I use the freedom with thee, to Plead, shew thy Mercy as man is bidden shew his, and oft-times has done it.*

Fourthly, Thou hast ordered Poverty always to be in the World, for an occasion of thy Demonstrating a more immediat Providence toward them that are under it, and its more to thine Honour, to Supplie wants by less visible Channels of Conveyance, than to keep People alwise easie by obvious outward means, thine answering my need

need shall get an acknowledgment from me, greater than what a Tract of Prosperity would make: Because the more immediat Mercys are, there is the more of God, and less of the Creature to be seen in them, and this makes them justly unto all thine the sweeter.

Fifthly, Thou hast ordered Povertie to be a perpetual excitement unto dependance on, and requesting of thee, but if want be not supplied, it will miss and marr the design of it, for the Spirit will sink by too long waiting on without an answer, and I will want grounds of confirming my belief, that thou art the helper of the Fatherless, which my Faith very much needs, and the Spirit will be Tempted to exasperation against him, of whom I desired and expected to make a good report.

Sixthly, Thou may plead with our Lord; As thou went throw the Lot of Man's Misery, thou experienced that of want, to such a degree, that oftimes thou knew not where to lay thine Head, Math. 8. 20. or what to Eat, thou was obliged to seek a draught of Water from the Woman of *Samaria*, and take subsistence that other Women contributed for, and Joh. 4. 7. Luk. 8. 3. work a Wonder for Paying thy Tribute, Mat. 17. 27. if thou Commanded *Israel* to Pity
S Strangers,

Deut. 10. Strangers, because themselves were once
 19. such, & they knew the Heart of a stran-
 Exod. 23. ger, I would urge Humbly that same Ar-
 9. gument with thee.

Seventhly, When thou wast upon Earth
 Mar. 8.2. thou had Compassion on the Multitude,
 and wrought a Miracle for bread to them.
 I seek not so great a thing as a Miracle,
 only that thou would give Commiſſion
 Pſal. 22. that I may have to *Eat and give thee*
 29. *praise*, and I am told that the Court and
 Glory thou art exalted unto does not
 change thy manner toward Man.

Eighthly, Thou Argued against thy
 Mat. 6.28, Disciples being Solicitous about things
 30. of the World, by telling them that *the*
Lillies grow without Labour, and their
Glory was greater than Solomon's, and if
God cloath the Herbs of the Field, which
to day are, and to-Morrow are cast into
the Oven, how much more will he do for
his People. I desire to plead, thou pro-
 vides Nourishment and beauty to the
 Lillies, wilt thou not provide Subsistance
 to me, who have a rational Soul! and
 I would inforce this Argument, If thou
 do so much for the Flowers of the Field
 which are made only for the use of man
 what wilt thou do for the Creature
 self, for whom they are made.

C A S E XXVII.

Lamentation over the Confusions and Bloodsheds of the World.

BUT as Religion is the most general Lamentation over the Confusions & Bloodsheds of the world: ous thing in the World, thou who has acquaintance with it, wilt not confine thy self narrowly to thine own Concernments, This were to be wrapt up within thy self, which thy Regard both to the interests of God, and Mankind, can never suffer, and therefore thou looks abroad throw the Christian World, to seek out what may need thy Compassion, and thy Prayers, and thou finds the Melancholy Aspect of *War, Confusions and Bloodshed* perpetually offering to thy View, and indeed these cannot but make Rueful impressions on the Hearts of all, but an Unnatural Set of men, who love to have a Living on the Miseries and Deaths of others. Thou considers not only the loss of so many Subjects of each Kingdom in the Field of Battel, but that many Souls are Snatcht away unready, unto a woful Eternity, and also that even these who are not Witnesses of that Destruction, which slays openly at noon day, feel the weight of it many ways at home: go and plead, in compassion of thy Brethren, to this purpose,

Psal. 68. 30.

Arguments First, O Lord, was it not promised that
 in the good and Peaceful days of the
 Gospel; *the Wolf shall dwell with the Lamb,*
and the Leopard shall lye down with the
Kid, the Calf and the young Lyon together,
and a little Child shall lead them, and the
Lyon shall eat Straw like the Ox, and the
Sucking Child shall play on the holl of the
Ass, and the Weaned Child shall put his
band on the Cockatrice Den, and they shall
not hurt nor destroy in all thy holy Moun-
tain, when the Earth shall be full of the
Knowledge of the Lord, as the Waters co-
ver the Sea: and all this to import unto
 us that the Mediator's Kingdom should
 be full of Peace, and his Gracious Dis-
 pensation in the Gospel should dispose
 Men of the most Furious and Ravenous
 Tempers, unto Harmlesness; and is not
 the Gospel called *the Gospel of Peace*, u-
 pon this very Account, as well as that it
 Proclaims *Peace* betwixt thee and Men.
 O! what a Melancholly Consideration is
 it, that Christianity has been able to ju-
 stifie it self so little, to the Conviction of
 the Heathen and Mahumetan World, to
 be of thee, by the Reformation of the
 Hearts and ways of its Professors, and
 particularly by that love, which much
 of the Spirit of the Gospel consists in, how
 much would it contribute to the Glory
 of

of it, if thou would perswade men to *beat Isa. 2. 4.*
their Swords into Plow-Shares, and their Mic. 4. 3.
Spears into Pruning Hooks?

Secondly, Thou hast a long time testified against the *Atheism* and Immorality of the Nations of *Europe*, by Bloody & Rageing Wars especially, taking Vengeance on some by them, and Warning others, but thou sees how little effect this has upon them: for they look like persons that have got *the Cup of the Lord's Jer. 25.*
Fury put into their hand, that they may *16.*
drink and be mad; Be pleased to pour out thy Spirit for Reformation, when other Means will not do: one days pouring out of this would work more Humiliation and Repentance, than the pouring out all the *Blood* of a Nation can do.

Thirdly, I desire to Remember before thee, Thou said long ago, *I will not henceforth curse the Earth more for Man's sake, Gen. 8.*
for the Imagination of man's heart is continually evil from his youth, and made that 21.
 an Argument of Pity, which might have been an Argument of un-renting Fury; because Thou saw that Judgment might Break him in pieces, but could never melt him, it was another thing that would reform him, even waiting and Striving by the Spirit more effectually; Therefore *Psal. 78.*
 thou said thou would *not stir up all thy 38.*
wrath.

Wrath. Take such Compassion on us, & say kindly, Mercy will do more in one day upon the Guilty and Miserable World, than Wrath has done these many years, and I will make a Tryal of it.

Fourthly, It becomes us to lament the *Bloodsheds* of our Brethren, who are gone out from us, for we have a hand in them, our Sins have sent them to the field, and provoked thee to pour out upon them
Isa. 42. 25. the Fury of his Anger and the strength of Battel, and therefore we'll beg of thee that thou would be their strength in the Day of their engagement, and as soon as possible, bring to an end that sad state of things, *Wherein every Battel is with*
Isa. 9. 5. Confusion and noise, and every Garment rolled in Blood.

Fifthly, O! Be pleased to make the issue of the desolating Wars a compensation for the great loss of *Blood* they have cost, by an Honourable and well established *Peace*, that shall secure the Libertys and the Religion at home, and not only secure, but restore Religion abroad, and let none of our Government ever be willing to make a *Peace* either unworthy of so great Effusion of Blood, or so many Victorys thou hast been pleased to bestow on us, lest they take upon them the guilt of all that
 Blood

Blood, by making it, as far as they can, be shed in vain; and let never the ceasing of Wars abroad be so unworthily acknowledged unto thee, as to turn the Seed of Wars among our selves. Let us never spare Blood that may be necessarily shed abroad, that it may be ingloriously spilt at home.

C A S E XXVIII.

The Misery of the Heathen World.

BUT It may be it strikes thy Soul with a more afflicting Sence, to see what an Universal and Profound Darknes the most part of the Habitable Earth, as to God and the things of God, lyes under; not so much as the Objective Sufficiency of outward means for Salvation being allowed them, this can not but be sometimes matter of thy Astonishment, obliging thee to cry out, O! *how unsearchable are his Judgements,* Rom. II. 33. *and his ways past finding out,* that tho' all the World is to be call'd before the Judgement Seat, yet the most part of that World cannot know what way it's possible to be approven in the great day; and sometimes of thy Compassion that so many precious and Noble Souls of the Heathen world should be lost, who might probably make a far better

improvement of the Offers of Salvation, than these who have them. Upon this go and Represent before God,

Arguments *First*, What a sad matter it is that so many Souls should be Murdered in the dark, *destroyed from Morning to evening, and Perishing for ever without any regarding it*, If this work so much upon the compassion of our Nature, shall it not be noticed and helped by a Mercy that's infinite!

Job. 4. 20.

Secondly, Let me plead also upon the head of thine Interest, O what a pity is it, that God who made the World should have so little of its Service, and the Devil who ruined Mankind, should be so willingly and expensively adored by almost all, that he should have so much to justify that usurped Title, *the God of this World.*, and seem thereby to defeat in a great measure both the design of thy Creation, and of thy greater kindness, in thy offering to restore the fallen World!

2 Cor. 4. 4.

Thirdly, I have heard, *the Glory of a King lies much in the Multitude of his People*, and may not I plead, it would greatly contribute to thine, that thy followers were very numerous. O bring many unto thy Kingdom of Grace, and let the time be hastened, if it be possible.

Prov. 14. 28.

when

when the King of Nations and King of Saints, shall be Titles of one Signification, Jer. 10.7. Rev. 15.4. Rev. 11.15.
 all the Nations of the World becoming the Kingdoms of Our Lord Jesus Christ, Let every man become a Monument of thy Glory and every Tongue may be bestowed on the Acclamations of thy Praise. Psal. 86.9. Rom. 14.11.

Fourthly, Can we think that the Promises of the Glorious days that should come upon the World, under the Gospel, are all fulfilled in their full extent as yet? we persuade our selves, that there are greater things to be done, than we have seen, for the poor desolate parts of the World. *Have regard unto thy Covenant, for the dark places of the Earth, are full of the Habitations of Cruelty; the Covenant thou made with thy Son: When shall the day dawn; when that shall be yet more accomplished, thou said of him, It is a light thing that thou should be my Servant, only to raise up the Tribes of Jacob, and restore the preserved of Israel, I will also give thee for a light to the Gentiles, that thou mayest be my Salvation to the ends of the Earth, and many Kings shall see and arise, Princes also shall Worship him whom Man despised, and the Nations abhorred, that he may say to the Prisoners, go forth, and to them that are in Darkness, shew your selves, Behold* Psal. 74.20. Isa. 49.6. 7, 9, 12,

bold these shall come from far, and to these from the North, and from the West, and these from the Land of Sinim.

Jer. 16.
19, 20.

When shall that day dawn, When the Gentiles shall come unto thee from the ends of the Earth, and say, surely our Fathers have inherited Lies, Vanity, and things wherein there is no profite. Shall we make Gods to our selves, and they are no Gods?

Rev. 21.
24.

And the Kings of the Earth shall bring their Glory, and Honour unto thy Church, and the Nations of them which are saved shall walk in the light of it. Hasten the Accomplishment fully of that, The Wilderness and the solitary place shall be glad for them: and the desert shall rejoyce, and blossom as the Rose. The Glory of Lebanon shall be given to it, and the Excellency of Carmel and Sharon, they shall see the Glory of the Lord, and the Excellency of our God. That, the eyes of the blind may be opened, and the Ears of the deaf unstopped. The Lame Man may leap as an Hart, and the Tongue of the Dumb sing: because of the Waters breaking forth in the Wilderness, and Streams in the desert.

Isai. 42.
10, 12.

When shall it be fulfilled, That Men shall sing to the Lord a new Song, and his praise to the ends of the Earth, that they may give Glory to the Lord, and his praise may may be declared in the Islands. And from

from the rising of the Sun to the going down thereof, my Name shall be great among the Gentiles: & in every place Incense shall be offered to my Name, and a pure Offering. *Mal. i. ii.*

Thou said, All the ends of the World shall remember & turn to the Lord: and all the kindreds of the Nations shall Worship before him; for the Kingdom is the Lords and he is Governour among the Nations. The Heathens shall fear thy Name and the Kings of the Earth thy Glory. Is not the time come yet, when we may see the Angel flying in the midst of Heaven having the everlasting Gospel to preach to them who dwell on the Earth, to every Nation, Kindred, Tongue and People? Fear God and give Glory to him, for the hour of his Judgment is come. And may the other Angel proclaim at the same time, B A B Y L O N is fallen, is fallen. May the shakeing of the Nations be in order to this thy remarkable coming to the perishing World. *Psal. 22. 23, 29. Psal. 102. 15. Rev. 14. 6, 7, 8. Hag. 2. 6, 7.*

C A S E XXIX.

The withered State of Religion.

UPON That sad Consideration that Religion is at so low an Ebb in the World, even among the Professors of it this Day, by Reason of a strange Spirit of Slumber upon the better Sort, and *The Withered State of Religion.*

and a Judicial Blindness and Hardness upon the worse, to that degree of an absolute Insensibility of all the precious things they perpetually handle, Go and deal with God after this manner.

Arguments First, Lord, I Bless thee that thou hast come under such a sweet Relation to thy People to be called *King of Saints*, Thou art *King of Nations*, as having an absolute Dominion of property over all the World, and a Dominion of Sovereignty over all thy Creatures that are Rational, But O! what a great Difference there is between these two? That awfull word *King of Nations* makes but a Chain of Iron and force, whereby the Creatures are all constrained to bow, but *King of Saints* has in it a Chain of Gold and Love, and O! how Sweet is it to be thine in the best of Bonds, Thy Name *King of Nations* may raise great thoughts in us, for that thou can make every Insect an Executioner of thine Anger when thou pleases, But *King of Saints* can raise far more Delightful Meditations of thee.

Secondly, This precious Title puts me in mind both of thy Peoples duties, and their Priviledges, their Duty of Subjection to thee as their Lord, and if Mortal Kings have been own'd by some to
have

have an absolute Power over them, shall we begrudge it to thee, to whom, and whom only, of right it belongs? and when we are Commanded to forgo comfortable enjoyments, or suffer sore troubles, shall we not pay that Imposition upon all the good things we have, Chearfully, and that not only out of the sense of the right thou has over us, but also out of thy condescendency? As in this I see our Subjection, so we see our Interest in thy defence, in thy Provision, in thy comfortable presence thou wilt give thy People, who wilt make all thy Subjects thy companions.

Thirdly, Does not the Honour of a King arise very much from the prosperity of his Subjects, & would it not greatly advance thy Honour, that it goes well with thine, that they all in some measure look answerable to the King they belong to, and whom they serve? Even mortal Princes have boasted, that they pursued the Happiness of their People, by all the Arts of Government; Wilt thou be short of thy Creatures? Surely not. And when thy People find thee always disposed to make them happy, by thy Dominion of *Grace*, they will be before thee perpetually, by Prayers and Acclamations, let the Crown on the head of the precious Redeemer flourish.

Fourthly,

Fourthly, Acts of greatest bounty and generosity become Kings most of all persons, and we have heard thou loves to Act greatly like thy self, and if smal instances of Liberality oft-times dishonour Royal Persons, what shall we expect of thee, but great & manifold allowances of gracious influences, when we are so low?

Fifthly, The Deadness of Professors in the Matters of Religion, Wofully gives Occasion to the Enemies, to suspect their Reality, and tempts them to speak insolently, and weigh out the Violence of their hands against them: Whereas the Power of *Godliness* would give a Noble Testimony for it, and might have Influence to perswade many Strangers unto thy Way, who cannot be wrought upon by Reasoning; O! Help thy People to plead for God by their Practice, as much as by their Words, and to Pray and Believe, and Live and Suffer, and Hope & Repent their Enemies down.

CASE XXX.

The Necessity of Government's Owning Religion.

The necessity of Government's Owning Religion. **T**HOU cannot but see how necessary to the happiness of a Nation, and the Flourishing of Religion, a good Government is, and that thou art upon all

all accounts obliged to beg earnestly of the Lord, he would dispose Rulers to a Spirit of Wisdom, Religion, Justice and Generosity towards their People; And Thou ought to Plead the more hard for this, Because it is a very rare thing, to see the Shields of the Earth, who are his, acting for him. And particularly, plead with an Eye to the Maintaining of a *Protestant Sovereign*, on the Throne of the Dominions to which thou belongs, when so many are violently inclined to have one, that is Sworn to the abhorred and abandoned Darkness and Tyranny of *Rome*.

First, Lord, may our Sovereigns Govern us, so as to raise an Emulation in the most consummated Governments on Earth, and may every one of them be a Pattern to him who Succeeds, which he shall justly have the Ambition to follow; And may all the Subjects always feel themselves under a Necessity to Transmit their Loyalty to Posterity, by the sense they have of their Goodness, being not only bound to them by the Tyes of Birth and Conscience, but of most Cordial Affection: may Vertue & Religion Rule so illustriously in the Persons of our *Rulers*, as to circulate upon these who are nearest them, & from them, upon all the Nation,

Nation, with an Universal Influence.

Secondly, Keep our Nation always under the Perswasion of it, that it is Essential to the Preservation of the *Protestant Religion*, That one who loves it, should Sit upon the Throne; and that We cannot be Safe in the Hands of One, whose Conscience & hope of Heaven binds him to ruine either our *Religion* or our *Lives* and how Unbecoming and Unworthy it is for *Protestant Nations*, to give their Power to one, who is Devoted to give all his unto the *Beast of Rome*.

Thirdly, Let us never be suffered to forget how the *British Prince* and the *Romish Priest* conspired to make a dreadful Work with all our *Liberties* and *Religion*, our Precious things, at once, when they promised the assistance of the *Fire Forces* of a neighbouring Monarch, who had destroyed all in his own Dominions, who

Revel. 13. would not cary the *Mark of the Beast*: and
16, 17. how seasonably thou stept in, and disappointed them, so as Men of Wisdom could not find their heads, nor Men of Might their hands, and men of Blood refused Fight. And let the Remembrance of these things for ever keep back our Nations from tempting God again, by laying all at the Feet of one, who is at the disposal of the greatest Enemy on Earth.

Psal. 76.
5.

Fourth

Fourthly, Help our Rulers alwayes to Remember, that as they are intrusted with our Liberties, so they are with our Religion; and if they shall by Neglect, or by Surrender lose it, they shall make a sad Account for it in the Day of Judgement, and Posterity shall execrat their Memory, & many Curse them thro' everlasting Ages; when they shall answer for the Damnation of many a Soul, beside that of their Own, which is too much for any to bear.

Fifthly, May we not Plead, Thou would fulfil the Promises of Good Days of Government, spoken of long ago, when thou said, thou would make the Officers *Isai. 60.* Peace, and the Exactors Righteousness, & *17, 18.* that Violence should no more be heard in thy Land, Wasting and Destruction within it's Borders; but thy People should call their Walls Salvation, and their Gates Praise. And Kings shall be their Nursing *Isai. 49.* Fathers, and their Queens their Nursing *23.* Mothers, they shall bow down to thy Church with their Faces toward the Earth, and lick up the dust of her feet.

Sixthly, We have been greatly obliged unto thee for raising up to us a Foreigner, calling a righteous Man from the *Isa. 41. 8.* East unto his foot, to be our help, when there was no help to be found at home;

T

this

this is a Mercy we desire, neither to forget, nor slightly remember; but to Entail the Memory of it to Generations to come. And we bless thee for directing our Government to make choice of one in the *Protestant Line*, to Support what he wonderfully Restored. O! may we find him as friendly to *Religion & Liberty*, as the other was: And may he place as much his glory in encouraging Good Men, and breaking Tyranny and Oppression. May *Higher Germany* be as useful to *Britain* in furnishing us with a Preserver, as the *Lower* was in giving us a Deliverer; & may we have that Heir, of our Crown; not falling unto such Circumstances as shall need his restoring; and may his Managment, when he comes to the Government, be such, as shall make a perpetual Argument of Friendship between his Country and ours.

Sevently, O Lord, may all the Rulers of these Kingdoms be Perpetually impressed with a Sense of the baseness of Oppression and Persecution, and how little these contribute to the Advancement of Religion, when raised on the Account of it, and how unworthy it is of them, to harass, or embroil their hands in the blood of their Brethren; for that they cannot think, after their Manner in all Points

of Religion, or will not dissemble, when they cannot; & let Cruelty in such matters be so Odious to every Person within the Dominions, as none may have the Confidence to be guilty of it, or if any have, he may be shuned as a Monster.

C A S E - XXXI.

The Decay of Religion in our Lands.

BUT It may be (and indeed thou The Decay of Religion hast too much Reason for it) thou looks upon Religion as in a very declining State within the Land of thy Nativity, And that both upon the Account, of the little Life and Power of Godliness, to be seen in the way of its Professors, & also the threatening Aspect of Things in the Government, which seems to take unkind Measures, bearing too much Appearance of a Tendency, to open a Door of Liberty, to these who would gladly have a Jer. 7. 16 Deliverance to work Abominations. Upon this Head, Thou may go and make Application after this Manner.

First, We desire to bless thee, That ever there was a Line of the Scripture, promising mercy to our far off Places in the world; That ever thou said to thy Son, Psal. 2. 8 The outmost Ends of the Earth should be his Possession, And, Isa. 42. 4 he should be thy Salvation to the Ends of the Earth: And that the

Isles should wait for his Law, That he should be the Confidence of all the Ends of the Earth, and those who are afar off upon the Sea; May we not upon these Grounds request, thou would not suffer the Boundings of the Blessed Redeemer's Charter to be intrenched upon.

Secondly, Lord, as thou hast chosen our Nation above many others, so thou hast erected thy Kingdom in it, with the Glorious Ensings of long continued Combats & Sufferings, and with peculiar Priviledges of Purity in the Doctrine, Worship, Government and Discipline of thy House: Help us to Consecrate so inestimable a Blessing, to the Glory of thy Great Name, the perpetual Celebration of thy Wonders, the Reinforcement of our decaying Obedience unto thee, and to the Remembrance of them who went before us, so as we may recall unto our Practise, and Imitation, the Holiness and Zeal of their Lives, whereby they did so nobly Justifie their Profession, and exalt to the Highest pitch of Evidence, the Power of the Gospel.

Thirdly, Thou hast been pleased to bring us into the Bond of thy Covenant, and make us become thine, with uplifted Hands and Hearts, Causing us pass under the Rod, in order thereto, our Land with

with more Solemnity than in almost any Nation, beside, hath at several Times dedicated it self unto thee, and we have hear'd thou art not only the Faithful ^{Neh. 1. 5.} God, ^{Dan. 9. 4.} Who keeps Covenant with them who Love thee, and keep thy Commands, but the God who Keeps Covenant, and shews Mercy to them, who have often broken with Thee, 'Therefore, According to the ^{Hag. 2. 5.} Word which thou hast Covenanted with thy People, when thou brought them out of Egypt, Let thy Spirit remain among us. Remember, O Lord, Break not Covenant with ^{Jer. 14. 21.} us, call to mind for us, thy Covenant, and ^{Psal. 106.} repent according to the Multitude of thy ^{43, 45.} Mercys, when we are brought low for our Iniquities. We are the Children of the Co- ^{Act. 3. 25.} venant, which thou hast made; However unworthy, let it never be Matter of shame, in the reckoning of any of our Land, that we were Honoured to enter into a Covenant with God, and let us never be a Disgrace unto our Solemn Engagements unto Thee.

Fourthly, Help us to consider, how unfaithfull we shall be found to thee ^{to} our Predecessors, and our Posterity, if ^{Psal. 78.} we shall not be careful to transmit Re- ^{4. 5.} ligion, with it's Lusture and Advantages, as far as we can, to the Generations to come, it being a Trust committed unto us,

us, that it may be handed down to others
and thereby when our Ruins disclaim
to keep up thy Praises, they may be-
come perpetual, by being propagated;

Psal. 72. and our Fathers having wrestled for Or-
37. His dinances, with an eye to late Posterity,
Name let us be resolved, *We will not hide what*
shall be as *we have heard and known, and our Fa-*
a Son to *thers have told us, from their Children,*
continue *Shewing to the Generation to come, the*
his Fathers *Praises of the Lord, and his Strength; and*
Name for *his Wonderfull works that he hath done*
ever. Or *altho' we should be untender of them, as*
shall be *our own: Help to remember they are*
sonned Fi- *theirs, and how unnaturally base it is to*
liabatur; *squander away such a Noble Treasure, as*
probably *Religion is, that our Children may de-*
to Import *mand from us.*
one Age

another, & Our Predecessors prayed oft, and ear-
so it shall nestly, not only for the Continuation
be carried of Gospel Ordinances in Purity, but in
thro' Ge- their Power, their greater Glory; let us
nerations see the Fruit of their *Praying, and Cover-*
by Natu- *nanting for so excellent Purposes, grac-*
al Pro- *iously made unto us.*
pation
So, *45.4.* Our

Generation shall praise thy Works to another: and he
promises the Father to the Son shall shew forth Gods
Truth, *Isa. 38. 19.*

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